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Botho - Inspired Social Entrepreneurship in Sport: A Decolonial Intersectional Perspective on Social Entrepreneurship in Sport

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Abstract

Botswana is on a mission to reach high-income status by 2036. Therefore, the government has called for inclusive economic growth from all sectors of the economy, including the sport sector. Social entrepreneurship (SE) is recognized as a viable tool for inclusive economic growth as it presents economic opportunities for marginalized populations (particularly African women). The literature shows that SE will be beneficial in Botswana, given its high unemployment rate for women (26%) and the high percentage of female-led households (45%). However, the government's strategies for growing the sport sector do not mention SE. In this dissertation, a group of Batswana women in sport explore the use of social entrepreneurship in sport (SES) as a strategy for achieving inclusive economic growth in the sport sector.

Institutional work theory and structural violence theory were employed to conceptualize SES for women in Botswana. In accordance with decolonial pedagogies, the research focused on peripheral country contexts or peripherized actor perspectives. These contextualized understandings helped frame the argument for more SES practices for women in Botswana.

The first stage involved an integrative review of SES literature from a peripheral country perspective, which revealed that female voices were not given equal influence in this body of work. Following this, a decolonial intersectional participatory action research and narrative analysis was employed to consider SES in Botswana from the perspectives of women in sport, thus, centering the female voice.

Perceptions of SES for women in Botswana were more nuanced than the examples and definitions provided in Western literature on the topic. As a new contribution to the literature, a vision of women meaningfully contributing to economic growth by partnering with their community and communally self-actualizing through SES, is offered. This study also highlighted how a cycle of structural violence in the sports sector has hindered some women from practicing SES and realizing self-actualization.

Keywords

Social entrepreneurship in sport; women in sport; institutional work; structural violence; decolonizing methodologies; integrative review; participatory action research; narrative analysis

Summary for Lay Audience

By 2036, Botswana strives to reach high-income status. To achieve this milestone, it has created plans to boost the economic contribution of women in the informal sector as well as the country's sports industry. Organizations like the World Bank have suggested social entrepreneurship as the best tool for economic growth in Africa. Social entrepreneurship in sport (SES) is defined as using innovation to address social deficiencies in a community through revenue-generating activities in sport. In this dissertation, a group of Batswana women in sport explore the idea of using SES as an economic growth strategy that includes women's economic contributions in sports.

A decolonial lens and the philosophy of *Botho* were applied to customize the research to the realities of the women participating in the research. Four Batswana women - who have been involved in sports in one way or another - agreed to be co-researchers and participants in this study. Together, we examined their understanding of SES, why SES was not being practiced, and how best to foster SES for girls and women in Botswana.

They demonstrated a desire to practice and implement SES since they believed it to be a viable way of contributing to their community's social and economic needs. They posited that SES would allow women to fulfill their purpose and passion for working in sports and remain productive members of their community. However, the research illustrates that the sports system was not a conducive environment for females to practice SES. The sports system did not meet girls' and women's needs for physical, psychological and emotional safety. Nor did it meet their need for financial security and self-actualization. This lack of safety in women's sports, thus, in turn, limited women's ability to practice SES.

The women suggested addressing the issues in the sports system with a "social entrepreneurship-focused gendered approach." This approach involves fostering social entrepreneurship skills to help address deficiencies experienced by women in several areas of the sport system, including education, mentorship, financial support, and leadership. The women believed that SES would give women the capability of living out their "God-given purpose" of working in sport, and that this approach would cultivate more female social entrepreneurs in sport.

Co-Authorship Statement

Chapter Four is integrated from the following published article: Kamyuka, D., Misener, L., & Tippett, M. (2023). Social entrepreneurship in sport: a peripheral country perspective. *Frontiers in Sports and Active Living*, *5*.

DK was responsible for conceptualization, data collection, data analysis, and the writing of this paper. LM contributed to this research by helping to conceptualize the work, serving as a second reviewer in the data collection process, supported the data analysis as a critical friend to the principal researcher, and supporting the writing process. MT assisted in the data collection by running an advanced search for literature that fit our inclusion criteria. MT uploaded the papers to the Covidence software for DK and LM to review.

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I would first like to thank my family. To my parents, Mookho and James Kamyuka, thank you for loving me enough to let me go off to foreign lands and pursue this crazy dream; I know it will all make sense one day, and I have you to thank for the security you gave me along the way. To my siblings, the Kinene, Ssenkoloto, Taoana, and Kamyuka tribes, I appreciate all you did to make sure I did not forget who I was or where I was from. You provided the sense of belonging that reminded me of my place on this earth.

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To all my friends who have checked in on me throughout this journey, you are too many to mention, but let me throw in a few names and WhatsApp groups to capture as many as possible. Kutlwano Maribe and the DKNY group. A special thanks to Ms. Yarona Sharp, who opened doors and connections to help me gain traction with this research. Mildred (Mimi) Godji, Amo Ngoepe, and the Weekend Getaway group, you can bill me for the hours of therapy and spiritual healing. Achlaï Wallace, Tafadzwa Maposa, and the Mosaic Church community thank you for reminding me of my

reason for being in London. To Mo Sharifi and Niloufar Ansari Dezfuly, thank you for making being abnormal normal; otherwise, this would have been a lonely existence. I would also like to thank Prophet Cory, Pastor Favour Robinson and Engaging Heaven; I am a product of that overflow. Most importantly, I praise God for sharing His heart with me and connecting me with four amazing women, Aratwa Kasemang, Dineo Mogapi, Nyakallo Gaorongwe, and Monica Alfred, who share the same heart. To Him be the Glory.

Figure 1

Get You That Sumbady (Kamyuka, 2022)

Note: This picture was taken during COVID-19 lockdowns at Western University, London University. The picture depicts two friends walking out of a dark tunnel into the light.

On this double adventure, I lean on the works of African scholars who dared to disobey Eurocentric ways of being and doing. For the decolonization of my university experience, I particularly draw strength from the works of African Scholars Seabelo Ndlovu-Getshane, Maria Grosz-Ngaté, and Zuleika Bibi Sheik, whose kind words during the writing of this thesis gave me the resuscitation I need to press on. She writes in a Facebook message to me:

I'm so glad the work has helped you, I wrote it for you, for me for students like us who face

the violence of this academic system. You being you and staying true to your values and

ideals is the light the world needs right now. I know it's hard and I wish it was easier, but if

enough of us refuse now, then it makes it that much easier for the next generation.

Figure 2

Through Southern Eyes (Kamyuka, 2022): Land Acknowledgement

Note: I wrote the majority of this dissertation located on the traditional lands of the Anishinaabek,

Haudenosaunee, Lūnaapéewak, and Attawandaron peoples, on lands connected with the London

Township and Sombra Treaties of 1796 and the Dish with One Spoon Covenant Wampum. I

acknowledge the pain, injustice, and atrocities performed on and against the men, women, children,

and two-spirited people of the First Nations; I also acknowledge how I benefit from these inhuman

acts. I am on my own quest for equity and self-actualization, but I commit to doing so while

simultaneously educating myself on and standing in solidarity with First Nation peoples as they fight

for rights, conciliation, and retribution.

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Abbreviations

BNOC – Botswana National Olympic Committee

BNSC – Botswana National Sports Commission (formally Botswana National Sports Council)

DINA - Decolonial intersectional narrative analysis

DIPAR – Decolonial intersectional participatory action research

FHHD – Female-headed household

GBV – Gender-based violence

ID – International development

IE – Institutional environment

IW – Institutional work

IOC – International Olympic Committee

MYSC - Ministry of Youth Employment, Sports, and Culture

NSO – National Sports Organization

PAR – Participatory action research

SES – Social entrepreneurship in sport

SE - Social entrepreneurship

SDG – UN sustainable development goal

Preface

In 2018, instead of gifts for my birthday, I asked my friends to ask God for a word for me. My study permit in the USA was coming to an end, and this caused me a lot of anxiety, particularly since I had not secured any plans for my future career and immigration status. In compliance with my request, a friend invited me to her church's prophetic night. Three pastors prophesied that God was sending me to London, "Not England… London!" one of the prophets exclaimed without prompting. Two months later, my supervisor and friend Dr. Emese Ivan, a Western University Alum, told me about the Ph.D. program at Western University in Canada. She insisted that it would be the best career move for me. It was only after researching and reaching out to Dr. Laura Misener, whose work I was completely enamoured with, that I realized that Western University was in London. Almost exactly five years later, I am sitting here doing edits to my dissertation, and I am reminded of God's word and His subsequent promise:

> It was by faith that Abraham offered Isaac as a sacrifice when God was testing him. Abraham, who had received God's promises, was ready to sacrifice his only son, Isaac, even though God had told him, "Isaac is the son through whom your descendants will be counted." Abraham reasoned that if Isaac died, God was able to bring him back to life again. And in a sense, Abraham did receive his son back from the dead (Hebrews 11:17-19 NLT).

I always believed that my dream of working with sporting talent would be realized in New York City (NYC); however, God asked me to sacrifice living in NYC and trust that He would bring my dream to life another way. I began my Ph.D. journey with the belief that my dream would be on hold until I graduated and returned to NYC, but alas, as the summer of 2020 stirred a racial awakening across the world, I found myself dreaming again. George Floyd's murder, growing cries to dismantle systemic racism, and the rising (disproportionate) toll of COVID-19 deaths amongst historically marginalized populations aroused indignation and righteous anger within me. While all of this was happening, I began studying decolonizing methodologies for my candidacy exams. I was also elected as the Racial Equity and Inclusivity Commissioner for the Society of Graduate Students. It was at the center of this perfect storm that God established my dream to use this doctoral work to make a difference in sports for women of colour, starting with the women in my home country, Botswana.

Chapter 1

"It is axiomatic that if we do not define ourselves for ourselves, we will be defined by others-for their use and to our detriment." (Lorde,1984. p.45)

1.1   Introduction

In this chapter, I introduce some background, concepts, and personal motives that framed the impetus and rationale for exploring social entrepreneurship in sport from the perspectives of women in Botswana. I touch on the proposal for Africa's transition from foreign aid and introduce the concept of social entrepreneurship in sport as we (the continent) seek to revitalize our economies with new and inclusive growth strategies. Ultimately, I appeal for a decolonial approach to inclusive economic growth as it connects us, Batswana, back to our rich history of self-determination and allows us to chart a path forward despite the coloniality of international economics (Ndlovu-Gatsheni, 2020). That is, economics that privilege capitalism, social hierarchy based on productivity and colonial gender roles.

1.2   Achieving Inclusive Economic Growth When Aid is Dead, (Social) Entrepreneurship is Live, and Sport is Kicking

Economists and proponents of sport for development (SFD) have proposed that local investment and entrepreneurship are the prima facie solutions to Africa's stagnating economic growth (Levermore, 2009; Moyo, 2009). Both the economists and SFD proponents agreed that for this solution to thrive, African countries needed stable economic and political environments. However, as I will explain below, there seemed to be a divergence when it came to theorizing how to create these stable environments.

According to SFD rhetoric, sports might help to achieve these two essential objectives. Firstly, in an unstable political environment, non-governmental organizations that offer SFD programming could circumvent the need for local government support by engaging with transnational donors and partners from the Global North (Edwards, 2015; Hayhurst, 2011). Secondly, SFD organizations can use sports to create a stable economic environment by creating employment opportunities for locals to work within the organization. They can also develop their participants' employable skills and foster their participants' entrepreneurial skill sets through various sports

plus (sports programs that are adapted to emphasize skills development) or plus sport (sports programs that are used to promote and increase participation in auxiliary educational and skills development programs) initiatives (Coalter, 2010; Edwards, 2015). As mentioned, to achieve these objectives, most SFD programs rely on funding in the form of international development (ID) aid (Hartmann, 2003). This is apt because the notion of SFD was developed from development theory and ID rhetoric (Levermore, 2009). Herein lies the incongruity.

Conversely, various scholars have criticized SFD for perpetuating neoliberal aspirations of economic growth through development and modernization (Hartmann & Kwauk, 2011). The criticism was that these SFD initiatives acted as tools for neo-colonialism (Akindes & Kirwin, 2009; Darnell, 2010; Levermore, 2009). Many sport scholars have theorized that funding models that relied on ID aid created a foothold for neo-colonial ideologies in SFD. They added that these funding models coerced SFD organizations to adhere to capitalist and neoliberal conditions to secure funding or gain legitimacy from ID organizations (Hayhurst & Frisby, 2010; Hayhurst, 2016). Some economists agree with the criticisms of using ID aid as a facilitator of economic growth; however, their reasons for this criticism differ.

In her controversial thesis, preeminent Zambian economist, Dambisa Moyo, purported that we are living in a 'culture of aid' which has crippled African economies' zeal for self-sufficiency.[1] In his forward to Moyo's (2009) book "Dead Aid," Naill Ferguson summarizes Moyo's thesis to explain that foreign aid attracts corruption and conflict while simultaneously depressing innovation. When not fettered to an emergency that requires immediate attention (and that has captured international attention), aid is often embezzled by corrupt leadership. Moyo (2009) goes on to explain that:

> By thwarting accountability mechanisms, encouraging rent-seeking behaviour, siphoning off scarce talent from the employment pool, and removing pressures to reform inefficient policies and institutions, aid guarantees that in the most aid-dependent regimes, social capital remains weak and the countries themselves poor (p. 66).

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[1] The use of the word 'self' is multifaceted: a) it refers to a psychological view of the self as a "relational plural self" (Nandy, 1983; Sheik, 2020 p. 29). It departs from the Western, capitalist myth of an individualized self. b) It also speaks of the 'image of self' that subjectively reflects self-determination, self-sustainability and sovereignty as a human right, and a path to decolonial economic development (Ndlovu-Gatsheni, 2020).

Moyo (2009) explained that concessional loans, grants, donations, and other forms of ID aid incentivized greed and corruption instead of entrepreneurship and local investment. Ultimately, it was this failure to enterprise and invest that "kill[ed] off [economic] growth" (Moyo, 2009, p. 58). Sport scholars (Akindes & Kirwin, 2009) echoed this concern, explaining that ID aid provided to governments and SFD organizations in Africa was often misappropriated, used for political gain, and to further the neoliberal agenda of ID. Other sport scholars have contested that SFD's neoliberal agenda often led to resources being channelled into programs or to populations with high visibility, popularity and potential for economic productivity while overlooking and effectively marginalizing other populations and other sports (Hartmann & Kwauk, 2011; Darnell, 2010; Levermore, 2009).

This corruption and inequitable distribution of resources subsequently weakens trust between marginalized members of the community and the government. While Levermore (2009) shares that sport scholars recognized marginalization along the lines of gender and economic status, Moyo (2009) and Akindes and Kirwin (2009) suggested that, in Africa, marginalization also occurs along ethnic lines due to tribal differences, politics and colonial histories. For various reasons, colonial powers often preferred to deal with certain ethnic groups, prioritizing them in trade agreements and appointing them as local overseers of the empire (Minard, 2009). Remnants of this colonial practice have resulted in fractured relationships between certain ethnic groups within African countries, underscoring a history of mistrust and a political environment laden with tension (Minard, 2009). This tension is often exacerbated when political leaders are seen to prioritize and favour their ethnic groups in the distribution of resources, the appointing of public servants, and, according to Akindes and Kirwin (2009), the selection of national team players, coaches, and administrators.

So, if not ID aid, then what have economists and SFD critics considered as better or best solutions for creating a stable economic environment for growth in Africa? Akindes and Kirwin (2009) suggested that SFD programs could still support social and economic development by incorporating revenue-generating activities into their business models. This would allow them to circumvent government support and ID aid while also improving their sustainability and self-sufficiency. These scholars also suggested increasing participatory support and buy-in from the communities supported by SFD initiatives and focusing these initiatives on marginalized

populations. Sport scholars have begun to conceptualize and define the business model suggested by Akindes and Kirwin (2009), as SES (Bjärsholm, 2017; McSweeney, 2020; Ratten, 2019). Due to its proposed sustainability and self-sufficiency, SES has been extolled for its potential to de-link SFD from the neoliberal and colonial obligations associated with ID aid (Hayhurst, 2014a; McSweeney, 2020).

When it comes to creating stable economic environments, Moyo (2009) similarly suggested using free-market approaches since they are the most effective in creating rapid economic growth. As part of her proposal, she suggested using social enterprises like micro-loan enterprises to support entrepreneurs in small and medium-sized enterprises (SMMEs). These enterprises form the bulk of African economies. She recognized how social enterprises could compensate for the missing infrastructure needed to foster economic growth from entrepreneurship. Moyo, however, maintained that entrepreneurship required both a stable economic environment and a stable political climate to thrive. Therefore, Africa would need to deal with the issue of poor governance. So, what happens when governance instability remains an issue, as is the case with many African nations and African sporting organizations? Can social entrepreneurship be a substitute for ID aid when it comes to creating economic growth through sport? In this dissertation, I explore this question within the context of SES for women in Botswana.

1.2.1 Social Entrepreneurship for Inclusive Economic Growth in Botswana

Moyo (2009) extolled Botswana as the shining example of a country that aggressively weaned off foreign aid and consequently experienced economic success. Botswana's government achieved this by prudently using foreign aid to bolster already established trade policies and social welfare programs. Therefore, Moyo's "Dead Aid" proposal did not shun all forms of aid. She believed that if aid was awarded and allocated consciously and moderately, as Botswana has done, aid could be used to support public policy and expenditure in other countries that were actively trying to support themselves and their people.

Since its independence, Botswana has been propelled to upper-middle-class status following decades of impressive economic growth. Only 5.7% shy of a status upgrade, Botswana has implemented a transformation agenda to reach high-income status by 2036 – naming this

strategy "Vision 2036" (Statistics Botswana, 2018c; Swanka, 2023). The strategy combines policy and legislature to create four pillars: Sustainable Economic Development; Human and Social Development; Sustainable Environment, and Governance, Peace and Security (Statistics Botswana, 2018c). Under the pillar of Sustainable Economic Development, the government inadvertently recognizes Moyo's (2009) and Akindes and Kirwin's (2009) suggestions, naming the sporting sector and SMMEs in the informal sector as targeted areas for inclusive economic growth. However, the Vision 2036 agenda document is vague on how this will be effectively accomplished in practice.

I argue, informed by the literature and this research, that SES for women in sport can generate inclusive economic growth. However, before jumping into the rationale of this proposal, I will provide the definitions of "social entrepreneurship" (SE) and "inclusive economic growth" (IEG) utilized in my research. Scholars have yet to come to a consensus regarding a definition of SE. However, most definitions reference Dees (1998), who explained that SE is the use of business skills, innovation, adaptation and learning to identify and adopt a social mission while engaging in revenue-generating activities that sustain the mission. For the purposes of this dissertation, I, too, will be building off Dees' (1998) conceptualization of SE while also drawing comparisons with how SE and SES are conceptualized from a Motswana female perspective. Mutuku et al. (2020) suggested that SE occurs in the informal sector of Botswana's economy since no regulatory authority recognizes the informal sector as legal business entities. SE has, therefore, been promulgated by various ID scholars as a sustainable model for inclusive economic growth (Agapitova et al., 2020; McKenzie, 2023). Social entrepreneurship benefits marginalized communities by presenting them with economic opportunities that contribute to poverty reduction and, ultimately, to IEG (Agapitova et al., 2020).

The following definition of IEG is derived from the African Development Bank (AfDB). This definition remains consistent with Africa's century-long cry for self-determination and communal (socialist) economic growth (Mutuku et al., 2020). According to Ngepah (2017), IEG is increasingly important in African economies, where the adoption of neo-liberal "economic development dogma" of the 1980s and '90s led to increased inequality and stagnant economic growth (Ngepah, 2017, p.52). The AfDB defines IEG as:

Economic growth that results in a wider access to sustainable socio-economic opportunities for a broader number of people, regions or countries while protecting the vulnerable, all being done in an environment of fairness, equal justice, and political plurality… (IEG) is broad-based growth across sectors; includes productive employment and protects disadvantaged and marginalized groups from adverse shocks. (IEG) analysis takes into account parameters such as: age, gender, regional or geographical gaps and balances as well as sectoral differences and balances (African Development Bank, 2012, p. 2).

The AfDB recognizes four pillars of inclusive growth: economic, social, spatial, and political. The economic pillar of inclusive growth is measured by adjusting GDP per capita for the income gap in a country. The other three pillars are measured by non-income elements like economic diversification, health disparities, education disparities, gender disparities and governance (Ngepah, 2017). The AfDB's recommended strategies for IEG included improving all citizens' access to technology and education on running small businesses within the formal and informal sectors. The recommendations also included providing access to "business environments, strengthen[ing] international competitiveness… [and increasing citizens'] social and environmental responsibility" (African Development Bank, 2012, p. 7).

Returning to the rationale for SES and IEG, my position is that SE can enable economies, communities, and organizations to use sport as a driver of socio-economic growth. In my dissertation, I do not explore all the proposed socio-economic benefits of SFD, such as the promotion of gender equity, health promotion, advocating for peace, and environmental sustainability (Levermore, 2009; Levermore & Beacom, 2009). However, I recognize and support sports' potential to support and create economic opportunities, as described by Akindes and Kirwin (2009). I, therefore, propose that SES can enable sports entities to switch from unsustainable charity-based or donor-dependent funding models to "revenue generating and sustainable enterprises" (Agapitova et al., 2020, p.1), thus proposing SES as an alternative to foreign aid.

1.2.1.1 Social Entrepreneurship for Women in Botswana

George et al. (2016) conducted research that showed female household heads in Kenya who experienced financial precarity were twice as likely to become entrepreneurs as their male counterparts in similar situations. They also showed that this entrepreneurship is motivated by empathy for their families, communities, and society at large. In Botswana, more than 45 % of households are female-headed households (FHHD) and are subject to higher rates of poverty than other household dynamics (Letsedi, 2018). Given this context and Botswana's high rate of female unemployment (World Bank, 2023), SE seems like a plausible driver for economic and social development and a potential tool for including women as active contributors to Botswana's GDP growth, particularly since SE is recognized as part of the informal sector (Mutuku et al., 2020) which is currently dominated by women (PLAN, 2021). The informal sector contributes to 5.3% of the economy; however, over 50% of the sector's businesses are majority women-owned (PLAN, 2021). This statistic, however, does not include social enterprises. In this research, I advocate for an even narrower focus on SE that incorporates women in the sports sector.

Some scholars considered Botswana a social democracy (Van Allen, 2007). Botswana's ruling political party, the Botswana Democracy Party (BDP), has established a robust social welfare system that provides its citizens with schooling, healthcare and social security. The introduction and implementation of these social policies, however, was believed to be a response to criticisms that the party's economic policies primarily enriched the male elite while turning a blind eye to how they perpetuated societal and cultural discrimination against women. These policies were also a response to women's activism groups and opposing social democratic parties' work to raise the public's gender and class consciousness (Van Allen, 2007). While there is arguably still a way to go in achieving gender equity and poverty eradication, Batswana recognize the social securities provided to them and have come to expect that the government would continue to provide social services. This entitlement mindset makes it difficult to convince communities to spend money on social services and goods.

1.2.1.2 Social Entrepreneurship in Sport for Batswana

Sport has been touted as an excellent tool for creating a sense of community and driving social inclusion (Edwards, 2015; Cardella et al., 2021b; Rich et al., 2021). I posit that SE and sport are a formidable pair to obtain buy-in and generate economic activity for Batswana. Botswana's Vision 2036 document states that the nation aspires to "have a self-sustaining sport industry… [with] develop[ed] sport business, commercial activities and [an] enhance[d] ability to contribute to the economy" (Statsbots, 2018, p. 18). In 2023, the sports sector made up 2.1 % of the country's GDP (BOPA, 2023). Through this research, I illustrate that if leveraged correctly and with the appropriate structural support, the combination of SE and sport has the potential to grow women's sports while contributing to the economy. Therefore, the impetus of this research project was to explore the landscape of SES for women in Botswana with the possibility of offering recommendations to foster inclusive economic growth through SES.

1.3 Context-Specific Rationale for Using Decolonial Lens

Botswana, formerly known as Bechuanaland, was a protectorate of Great Britain. Under this protection, Bechuanaland submitted itself to colonization by the British Empire (Botswana Tourism, 2021). Therefore, a theoretical lens that critically considers the legacies of colonization and the ongoing pervasiveness of modernity-coloniality is necessary for this research. Mignolo (2011b) introduced the term "modernity/coloniality" to present the argument that modernity and coloniality are two sides of the same coin, with coloniality being the darker, more sinister side. Substituting the slash for a hyphen, Giraldo (2016) eliminates any confusion that there might be a choice between these forms of erasure and violence. The hyphenated term "modernity-coloniality" instead depicts modernity as another form of coloniality. Mignolo (2011a) submitted that viewing the world in terms of modernity-coloniality is a choice, and therefore, decolonization is an option for scholars and practitioners, not an obligation. A focus on decolonization prioritizes the amplification of the indigenous assets of a community, and in this instance, the voices of Batswana, their perspectives, languages, knowledge, practices, and culture (Keikelame & Swartz, 2019). In this research, I subscribe to the notion that decolonization and the integration of indigenous knowledge systems are necessary processes for sustainable economic growth in communities that have previously been subject to colonization (Gorjestani, 2004; United Nations, 2023). Nonetheless, the decision to decolonize allows Batswana, the

people involved in this research, and myself to choose between what should be decolonized and what need not be.

1.4   Positionality of Researcher: Outsider-Insider-Outsider Within

As a daughter of immigrants to Botswana, I was born at the nexus of the insider-outsider paradigm. My immigrant mother (Mosotho) and father (Ugandan) use English as their primary medium of communication. As a result, my handle on the local language, Setswana, is intermediate, at best. [2] This disconnect between Setswana (the official language) and other local languages is often recognized by other Batswana and creates a dynamic that positions me as foreign, an outsider, to a nation in which I was born. My insider status in this project is assumed because I am a former Botswana national team basketball player and still maintain close connections to the women within the sports community. I, therefore, have shared in the disappointment and oppression of an inequitable and gender bias sport system. Having shared this common oppression, I consider myself part of Botswana's community of women in sport.

This Outsider-Insider positionality is complicated because I am a Ph.D. student *ko Mahatseng,* Canada.[3] In her essay, *Reflections on the Outsider Within,* Collins (1999) articulated that "within" refers to being a part of the neo-colonial institutions that uphold systems that marginalize "othered" communities, including my own. [4] Conversely, "outsider" refers to groups of people who are historically marginalized by these institutions and, therefore, robbed of a sense of belonging.

Throughout the research process, I exist in this continuum between outsider-insider and "outsider within." The constant taking back, giving up, and neutralization of power in this continuum is a delicate dance but a necessary skill for those who aspire to walk beside, in advocacy and solidarity, the communities they are researching with or for (Mohanty, 2003; Tuhiwai-Smith,

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[2] Setswana is the official language of Botswana

[3] Directly translated from Setswana, this means 'in other lands.' The phrase often carries connotations of affluence and success and is used to describe those that travel abroad, for school, work, or leisure.

[4] Mohanty (2003) describes "community" as a "political space where racialization and gender and class relations and histories" are shared (p.129).

2012). As an "outsider within" the Canadian academic system, some Batswana award me "expert" status, particularly given Canada's prominent position in the Commonwealth and its highly revered education system. The situated knowledge (situated in North American discourse) of an inexperienced scholar like myself is often held in higher esteem and given precedence over the expertise of local actors in the sporting sector of Botswana (see Tiessen, 2011). From this perspective, my "geopolitical positionings are an important part of the scrutiny of intersectionality" that lies between the research, participants of this research, and myself (Lykke, 2010, p. 72).

1.4.1 Personal Rationale for Using Decolonial Lens

I assume that it is my responsibility as an academic to (a) mitigate the unwanted power differential created by my positionality and (b) strive to offer the option of decolonization to others in my community (Racine, 2020). Tuhiwai-Smith (2012) evoked Frantz Fanon and suggested that Indigenous intellectuals can embark on said decolonization by inciting the oppressed towards revolting and producing "national literature" (p.242). I recognize this dissertation as "national literature" as I am obligated to share this research with Botswana's Ministry of Youth Empowerment, Sport, and Culture (MYSC) as stated in the ethics approval I received from The Ministry.

Additionally, I recognize that it is not just the research that needs to be viewed through a decolonial lens but that I, too, need decolonizing. I choose to decolonize my mind - moving Western knowledge as the center of knowledge and instead centring my ways of knowing (Grosz-Ngaté, 2020; Ndlovu-Gatsheni, 2018). To put this into context, I attended private English-medium schools my whole life and have been culturized by British, American, and South African literature, TV, and music.[5] I, too, am a product of modernity-coloniality. Admittedly, my upbringing has given me a somewhat privileged view of Botswana. I am, therefore, relatively ignorant of the plight of those who live in rural areas or in regions that predominantly non-Tswana-speaking ethnic groups inhabit. Citizens in these regions are often discriminated against and experience higher rates of poverty (Nyati-Ramahobo, 2009; Solway,

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[5] An English-medium school is a school (any grades) that follows a British curriculum and offers classes solely in English, except for second language classes.

2011). This myriad of intersections that distinguish me from others in Botswana's community of women in sport, therefore, locate me in many positions that I have tried to consider and interrogate through this research project.

1.4.2 From Critical Consciousness to Reason and Logic[6]

In Chapter Five, I elaborate on my positionality by explaining the philosophical paradigm called *Botho*, in which I situate myself and this research. I describe how the *Botho* principles of collective learning and collective freedom inform the process of decolonizing the mind to reveal what Steve Biko (1978) describes as "Black consciousness." Biko explains that oppression first occurs in the mind and, therefore, liberation should start from a critical examination of our consciousness. In the quote below, he explains Black consciousness as:

> Its essence is the realization by the Black man of the need to rally together with his brothers around the cause of their oppression — the blackness of their skin — and to operate as a group in order to rid themselves of the shackles that bind them to perpetual servitude (Biko, 1978, p.14).

Steve Biko's cry for Black Consciousness was based on *Botho* and the idea of collective liberation, for Black South Africans to seek liberation through self-examination. I choose this philosophy of *Botho* because it asks Black people to introspectively test the limits of God and nature (not man nor race) to realize his/her/their full "self" outside the purview of the White (academic) gaze. Ndlovu-Gatsheni (2018) purports that scholars and practitioners need to build their critical consciousness to achieve political, economic, cultural, and epistemological decolonization. He posits that critical consciousness is a prerequisite for economic and political freedom, which all fulfill the objectives of this dissertation (Ndlovu-Gatsheni, 2018).

I offer excerpts of the emotions, thoughts, and memories I documented while I conducted this research. I also offer excerpts of my critical consciousness, which convey my reflexivity upon

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[6] Comes from Mbembe's idea of 'Black thought' and that challenges the notion that reasoning was birthed from European thought (Ndlovu-Gatsheni, 2018).

recalling these memories in the writing of this dissertation. As a praxis of "researching back,"[7] these excerpts serve as tools to (a) constantly locate myself (positionality) in the research process and (b) practice epistemic freedom (writing back). I describe "writing back" as an act of disobedience necessary for disrupting "systems of power and exclusion," particularly those upheld by traditional academic writing (Kessi et al., 2020, p. 275). As I navigate being the outsider-insider - "outsider within," this act of rebellion facilitates the "deconstruction of self, as Other" (Popova, 2016, p. 175) by resisting single-story narratives that try to silence, erase, mythologize or colonize our existence.[8] It is in this critical consciousness, underpinned by the philosophy of *Botho*, that I made sense of and formed the rationale for how this research would be conducted.

Some chapters begin with a quote I discovered during academic breaks from this project. These breaks served to oxygenate, refresh, and renew me. Consequently, these quotes affirmed and often awakened my critical consciousness.[9] Excerpts of my evolving critical consciousness are included at the end of some chapters, as this consciousness often compelled the direction of this research.

1.4.3 Personal Rationale for Social Entrepreneurship in Sport for Females[10]

The impetus for studying SES comes from my experience as a Motswana woman with limited opportunities to pursue a sustainable career in sport. As a former basketball player, I wished to continue a career in sport but found the prospects bleak and unsustainable. In migrating to North

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[7] "Researching back" and "writing back" is a reclamation project, however it also invokes Spivak (1998) as I view this dissertation as an act responding to centuries of silencing. Tuhiwai-Smith refers to this reclamation project as 'talking back' or "back chat" symbolizing an act of epistemic disobedience to the Eurocentric academic canon.

[8] The existence of my community of women in sport and all other scholar or practitioners embarking on decolonization.

[9] "An awakening from the slumber of hegemony, and the realization that action has to occur" (Tuhwani-Smith, 2012. p.543)

[10] The terms female(s) and woman/women are used interchangeably here, to represent a non-deconstructionist understanding of gender/sex. Instead, I use these terms to distinguish morphological sexual difference, this position is aligned with Lykke (2015). She offers that acknowledging biological difference need not be ignorant of the industrialized hierarchy of sex, nor dualistic, culturally essentialist or deterministic. To do this I must agree that subjectivity doesn't begin at sociocultural gender but instead at corporeal and embodied intersectionality.

America, I realized that this phenomenon was not unique to Botswana, but women worldwide shared similar experiences concerning the sustainability of careers in sport. Despite some similarities, the nuances in these experiences call for nuanced approaches and solutions. Social entrepreneurship is purported to combat the neoliberal tenets of foreign aid and deficiencies in government support (Akindes & Kirwin, 2009; McSweeney, 2020). For these reasons, I chose to explore SES as the conduit of change with the hope that I could find sustainable ways for women in sport to find economic independence and subsequently contribute to the country's economic growth.

1.5   Research Overview and Questions

1.5.1 Problem Statement

Despite social entrepreneurship being a solution for achieving inclusive economic growth, especially for women in Africa (George et al., 2016), social entrepreneurship is not mentioned in Botswana's Vision 2036 Agenda for reaching high-income status. This consideration is appropriate since The Agenda mentions increasing women's contributions to Botswana's economy, it has also led to the exploration of using social entrepreneurship to include more women in the efforts to grow the economy. However, the understanding of 'inclusion' is subjective and specific to various population groups depending on their contexts and cultures. Furthermore, the perceptions of social entrepreneurship may not be homogenous for all women, especially given the heterogeneity of African women. Thus, understanding how specific populations perceive social entrepreneurship and inclusion is essential to promoting social entrepreneurship and inclusion that is meaningful to women across the continent.

Women in sport in Botswana are a specific population of women who have identified in some way or another with the sports, industry; these include athletes, administrators, health professionals who specialize in sports, sport entrepreneurs, and policy or lawmakers. Each has nuanced perspectives on and perceptions of what constitutes meaningful social entrepreneurship and meaningful inclusion. Understanding these perspectives from women in sport is made even more important because The Vision 2036 agenda aims to increase the sports industry's contribution to the economy. Without clarity and envisioning of social entrepreneurship for and by women, efforts to include more women and more sports' contributions to the economy could

continue to exclude women in sport from being valued stakeholders in Botswana's economic growth.

This dissertation uses the capabilities approach and human needs theory to explore what it means to have economic inclusion and social entrepreneurship that is meaningful for women in sport.

1.5.2 Research Questions

In this research project, I apply a decolonial lens to studying SES for women in Botswana. I use a decolonial intersectional participatory action research (DIPAR) approach to explore the institutional environment (IE) of SES. In addition to exploring the various components of the IE of SES, I also explore how SES is perceived, the barriers to practicing SES, and the conditions needed to foster SES for women in Botswana. The first research question is, what methodological, theoretical, or practical contributions can SES scholarship from a peripheral country perspective make to the literature on SES? The term 'peripheral country' is used synonymously with 'country in the Global South,' however, instead of referencing a dichotomous geographical divide, this term points to a world system that centers some countries as 'core countries' and pushes other countries to the peripheries of the world system (Martinez-Vela, 2001). The details of this terminology are discussed in more detail in Chapter Four.

In compliance with the methodologies chosen for this research, the last two research questions were only articulated after the research was conducted. This was because the research questions used in the DIPAR process impacted the last two questions. The DIPAR questions were co-constructed with the Batswana women who participated in this research. The first DIPAR research question asks, 'How does Botswana's institutional environment of social entrepreneurship in sport impact women's abilities to practice social entrepreneurship in sport?' The second DIPAR question asks, 'How does social entrepreneurship in sport help Batswana women?' Therefore, the second and third research questions were amended to read: 'What knowledge about SES can we learn from a female Motswana perspective of SES?' and 'How does the IE of SES in Botswana impact women's perceptions of SES?'

1.5.3 Overview of Dissertation

In answering these questions, this dissertation is presented as a monograph in Ten chapters. Chapter One introduces the socio-economic state of Botswana, the impetus for this research project, and an introduction to me, Denise Kamyuka. Chapter Two provides a literature review of the theoretical and conceptual frameworks that connect this work. The literature review includes scholarship on SES, institutional theory, and structural violence. Chapter Four presents an integrative review of SES literature from a peripheral country context and thus answers the first research question. The results of this review substantiate the need for this dissertation and provide the rationale for the methodologies used. Chapter Five then provides an overview of the theoretical perspectives used to think through decolonial methodologies, philosophical paradigms and decolonial methods applied/employed in this project.

The next four chapters primarily focus on the results of the DIPAR process. The process begins in Chapter Three, where I begin answering the third research question by collating and synthesizing academic and grey literature about Botswana's national sports organizations, sports policies, and entrepreneurship infrastructure. These documents describe the social, economic, and political components that make up the IE for SES in Botswana.

Chapter Six is a narration of the actual DIPAR process conducted in this project. It details how I worked with the women who co-constructed the DIPAR project and co-cultivated knowledge on SES. Per DIPAR principles, these women are considered co-researchers; however, I prefer to refer to them as the *basadi* (women). The word *basadi* is also taken from Botswana's national anthem, which explicitly tells women to stand up, unite beside the men and, together, take care of our beautiful land. Using this term allows me to go through the rest of this dissertation while ethically affording the women the credit they deserve for co-constructing, co-conducting and co-cultivating learnings for this research project.

Chapter Seven addresses research questions two and three. The stories of the *basadi* are shared in narrative format. These stories detail the *basadi's* backgrounds and experiences with sport. They also include details about their practices, attempts at practicing, or intentions to practice SES. Their stories are then analyzed using a decolonial intersectional narrative approach. Section 7.5 provides more complete and rich answers to the third research question by providing a more

holistic picture of the institutional environment for women in SES. Delving deeper into the environment for women in sport, this chapter reveals how the practice of SES for girls and women is influenced by the sport system. Chapter Eight shows the findings from a decolonial intersectional lens. Chapter Nine discusses the research results, connecting the data and the analysis to the theoretical concepts reviewed in Chapters One and Two. In this chapter, I also highlight how the methodological approaches help to illuminate some of the research findings. Chapter Ten concludes with recommendations for future studies, research implications and a closing reflection.

Table 1

Table to Show Where Answers to Research Questions Are Found in The Dissertation

Research Question	Addressed
1. How does Botswana's institutional environment of social entrepreneurship in sport impact women's abilities to practice social entrepreneurship in sport?	In Chapter 4
2. What knowledge about SES, can we learn from a female Motswana perspective of SES?	In Chapter 7, 8 and 9
3. How does the IE of SES in Botswana impact women's perceptions of SES?	In Chapter 3, 7, 8 and 9

Critical Consciousness: Being Defined by Others

Below is an excerpt from my reflexive journaling, shared here because this memory is so intricately intertwined with my decision to pursue SES as a research topic; however, it also marked the first time I was consciously confronted with the option to decolonize. In this excerpt, I describe a memory I have from a seminar I attended during the preliminary stages of this research project. The second excerpt captures the musings of my critical consciousness as I reflected on the journal entry about the seminar. I reflexively made the deliberate choice to be

intentional about using this research for epistemic liberation and re-affirmation of my community's inherent strengths.

I stared into the Zoom screen, suddenly aware of the one lock of hair that brushed delicately against my forehead. At that moment, I embraced the self-consciousness that beckoned throughout my presentation. I sucked in a tuft of air and exhaled an inviting smile at the calvary on the screen before me. They proceeded (ignoring my attempts at a strengths-based approach) and brazenly asked, "So what?" Accepting the academic stance of my audience, I listened as they asked me to repackage the impetus (the 'so what') of my research into a 'satisfactory' narrative. Essentially, leveraging and thus affirming the strength of my community was not compelling enough to make my research worthwhile. My pride dissipated as my assumptions were confirmed: they wanted stories of suffering. Only our pain and suffering would justify the need for my research.

Critical consciousness

Reflecting on this incident, as the only Black person, only African, only Motswana in the room, I had the most authority over what African stories are worth telling (which is all of them!). I wish I had the words then. I wish the racial reconciliation of 2020 had already begun its course around the world. I might not have sat there so sheepishly, allowing myself and my community to be defined by a single narrative of African women. Forsyth et al. (2013) warn of this narrative of 'pathological need' that researchers often ascribe to Indigenous communities, essentially stripping these communities of their dignity. If Spivak (1998) is to be referenced, then the subaltern must not be silenced by the constant pathologizing of their presumed "deficient" circumstances.

In contrast to this deficit model, Paraschak and Heine (2019) propose decolonial approaches that assert strength-based models. I will not claim to have stood steadfast in my resolve to always lead from a strength-based perspective. At times, I have acceded to the temptation of captivating academic audiences with bleak statistics about women in Botswana. However, I always add context that celebrates the resilience and agency of these women.

Chapter 2

She rampaged, shredding her history book between her teeth ('Their history. F#$% liars. Their bloody lies.'), breaking mirrors, her clay pots, anything she could lay her hands on and jabbing the fragments viciously into her flesh, stripping the bedclothes, tearing her clothes from the wardrobe, and trampling them underfoot. 'They've trapped us. They've trapped us...''

(Dangarembga, 1988, p.200).

2 Literature Review and Conceptual Framework

This chapter looks at the literature and theoretical concepts that provide the frameworks for analysis in this dissertation. Pertinent to the conceptualization of social entrepreneurship in sport (SES) for women in Botswana is a basic understanding of how social entrepreneurship (SE) has been defined and conceptualized in Africa. I provide literature on the institutional environment (IE) of SE in Africa to set the context for this research in terms of institutional theory. I then introduce institutional work and structural violence to provide some theoretical background on the aspects of the IE of SES in Botswana that I explored in this research.

2.1 Definitions of Social Entrepreneurship

SE is not only nascent to sport management literature but also still a relatively new field in management studies (McSweeney, 2020). The definition of SE is, therefore, still subject to refinement. As a working definition, SE can be viewed as disrupting a social industry by reallocating resources from low-productivity to high-productivity areas (Dees, 1998). This disruption is often seen as bringing innovation to products, services, processes, or organizations with the objective of serving a primary social mission (Dees, 1998). In this context, serving a social mission has been endorsed as the predominant distinguisher between SE and traditional entrepreneurship; however, this dichotomous definition narrows the scope of self-identification for many entrepreneurs (Mair & Martí, 2006). This definition is particularly limiting in Bantu cultures (Batswana are predominantly Bantu), where the lines of a social mission are blurred by the *Ubuntu/Botho* philosophy (communal existence), altruism, and African socialism (Mutuku et al., 2020). Based on Africa's unique context, Grosz-Ngaté (2020) encouraged scholars to

(re)imagine and (re)define academic concepts and theory with African thought and reason.[11]
Ultimately, with this research, I aim to present a reimagined and expanded understanding of SES, which considers some of the unique circumstances, environments and belief systems of women in Botswana's sport system. For example, I seek to explore the economic, familial and religious elements that shape the experiences and practices of many Batswana women.

2.1.1 Social Entrepreneurship in Africa

In 2019, Forbes published an article titled "Africa in need for new solutions: SE and franchising to the rescue" (Aliouche, 2019, p. 1). The article presented SE as the panacea for Africa's development needs.[12] SE is lauded for recognizing opportunities in disadvantaged communities (Muralidharan & Pathak, 2017) and using local resources to establish sustainable solutions (Peredo & Chrisman, 2006; Crisan & Borza, 2012). This model, therefore, seems ideal for low to middle-income African economies that are often characterized by poor regulatory infrastructure, failing social sector institutions, large informal sectors, and economic instability (Devine & Kiggundu, 2016; Rivera-Santosa et al., 2015; Urban, 2008; Urban & Ujinga, 2017).

To be able to study SE in Africa from a sport management perspective, I need to reconceptualize management practices and critically confront the colonial legacies that mark the African context. For this purpose, I considered Frenkel and Shenhav's (2006) postcolonial management theory, which acknowledges that most management practices found in the literature privilege dominant Global North discourse and practices. This lens brings to the fore non-Western practices of management. Frenkel and Shenhav (2006) did not attempt to nullify the asymmetrical power dynamics inherent in dominant management models/practices, nor did they deny that the culture of the "other" is the antithesis of a hegemonic Global North culture. Instead, their perspectives

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[11] Grosz-Ngaté, (2020) concludes his Presidential Lecture at the 62nd Annual meeting of African Studies Association with the charge to change the narrative by "imagining a new framework that makes it impossible for anyone to ignore that Africa has a history, endogenous knowledges that helped produce not only the "New World," but also the "modern" world, that black people around the world won political independence through struggle, and that Africans have their own aspirations for economic independence and liberation from externally generated models of development" (p. 712).

[12] The term development here is derived from developmentalism theory, which feigns that the path to a developed economy is a linear progression to industrialization and modernization. Development under these circumstances requires economies to buy into the world economic systems and participate in international trade.

drew attention to postcolonial hybridity in managerial practices. This hybridity credits both "othered" and Eurocentric cultures as explicitly distinct yet part of the same continuum of identity. They also asserted that this approach gave more agency to the locals by allowing them to choose where they land on the continuum, regarding which practices and identities they claim (regardless of their cultural origins) versus what they outright reject (Frenkel & Shenhav, 2006). Theoretically, this perspective demystifies the "other" as needing assimilation and modernization. This decolonial reading on management theory eliminates the assumption that the Global North has the monopoly on 'true' management theory/practices. This perspective is integral in framing the importance of self-identification for African social entrepreneurs. However, Minard (2019) states that, when studying entrepreneurship in Africa, these "postcolonial hybrid practices/theories are constantly dismissed" (p. 186). Throughout this research, I try to honour this hybridity by giving the *basadi* the agency to decide what colonial and cultural practices they wanted to maintain, aspire to or dispel. I also considered this postcolonial perspective in my decisions to provincialize decolonial thought and perspectives on SES as a management concept.[13]

2.2   Theorizing Social Entrepreneurship in Sport

SES is defined as the act of disrupting industries with innovations that provide solutions to social problems either through (a) a revenue-generating enterprise that delivers its social mission through sports or (b) a revenue-generating enterprise in the sport industry that achieves its social mission through avenues other than sport (Bjärsholm, 2017). The examples given in SES research perpetuate the former definition, depicting a typical revenue-generating sport for development (SFD) program (Bjärsholm, 2017). Consequently, there is very little research on enterprises in the latter description, specifically enterprises in the sport industry that do not use sport to deliver their social mission. An appropriate example of this would be Alive and Kicking (Alive and Kicking, 2023), a social enterprise that produces and sells soccer balls.[14] However, its

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[13] "To 'provincialize Europe' is fundamentally to 'de-Europeanize' the world." Viewing postcolonial theory as yet another theory in Eurocentric academic canon, I ultimately aim for decolonization and the deprovincializing of African thought (Ndlovu-Gatseni, 2018 p.)

[14] Colloquially, the words 'soccer' and 'football' are used interchangeably in Botswana and amongst the co-researchers in this project.

social mission is to provide gainful employment for locals and conduct health education campaigns. Other examples of SES are sports training academies that offer their paid services for free to underprivileged people who cannot afford to pay. Also brought up in this research is the example of elite athletes leveraging their athlete brands for social and entrepreneurial initiatives, that is, the idea of professional athletes as social enterprises.

A critical assessment of the SFD movements by Darnell (2010) encouraged an approach to SFD programs that would counter the hegemonic paradigms and sociopolitical circumstances that necessitated financial aid and development support. It was suggested that the approach taken should empower people to become agents of social change (Hartman & Kwauk, 2011; Schulenkorf, 2012). Instead, scholars criticized the SFD movement for being a tool for oppressive neoliberalism. They argued that the SFD movement perpetuates an implicit belief that the locals in developing countries lack the ability to self-govern, develop, or emancipate themselves (Hartmann & Kwauk, 2011).

Scholars and practitioners extoll SES as a concept and practice that, in principle, combats the neoliberal oppression of traditional sport for development while still serving as a conduit for sustainable economic development. According to scholars Darnell (2010), Lindsay (2014), and McSweeney (2020), SES mitigates neocolonialism and neoliberalism through its circumvention of the power dynamics created by traditional sport for development funding models, such as foreign aid or donations. Despite this anti-oppressive revelation, scholarly insights about SES remain deeply embedded in Western ideologies of neoliberalism and privatization, with little research examining alternative understandings (Cardella et al., 2021a).

Recognizing a need for new and creative theories in sport management (Misener & Misener, 2017), this dissertation aims to respond to the call for more diverse theoretical approaches to understanding SES (Hayhurst, 2014a; Ratten, 2019). Specifically, this research explores alternative understandings of SES from non-Western female perspectives.

2.3   The Foundations of Institutional Theory

There is a lot of literature on SE in Africa. My particular interest, however, gravitated towards the literature on the IE of SE in Africa, as this helps to conceptualize SE in terms of Africa's

unique political, economic, and social contexts. IE is a concept derived from institutional theory literature. Hence, I begin this chapter with a brief overview of the ideas that engendered the concept of institutionalization before recontextualizing institutional theory through the African landscape.

Institutions arise through a process known as "habitualization," wherein repeated actions of individuals gradually develop into meaningful patterns and established ways of behaving (Berger & Luckman, 2004. p. 515). These patterns often simplify decision-making for future actors (Berger & Luckmann, 2004). Institutionalization occurs when these patterns, along with the individuals and their actions, become widely accepted social constructs characterized by shared history, behaviours, identities, and regulations (Berger & Luckmann, 2004). This grounding of institutionalization is important because it reminds us that institutions, regardless of their ubiquity, are socially constructed as a result of human interactions and are, therefore, subject to change or maintained by further human interactions.

Successive cohorts of actors coexist within the frameworks established by preceding generations, and institutionalization ensues when mechanisms or systems are established to uphold these social norms and facilitate harmonious coexistence among actors within an institution (Berger & Luckmann, 2004). These regulatory mechanisms may span various spheres of society but typically share a unified comprehension of reality and mutually reinforce one another. Society anticipates individuals, social collectives, or organizations operating within a specific organizational sphere to conform to institutionalized conventions, thereby bestowing legitimacy upon entities within the sphere (Washington & Patterson, 2011). An organizational sphere denotes an amalgamation of entities operating within a shared industry or institutional structure, participating in inter-organizational exchanges and abiding by the parameters established by institutional norms (DiMaggio & Powell, 1983).

Entities within an IE vie for resources and customers, often competing based on their demonstration of political influence, legitimacy, economic viability, and societal impact (Deephouse & Suchman, 2008). This section provides an overview of the institutional environment of social entrepreneurship (SE) in Africa, drawing on a review of existing literature.

2.3.1 The Institutional Environment of Social Entrepreneurship in Africa

The IE is structured around three common pillars: regulative, normative, and cultural-cognitive (Scott, 2001; Urban & Kujinga, 2017), which govern the operating environment for enterprises. Enterprises are compelled to adhere to these structures to maintain legitimacy within their field, a phenomenon known as institutional isomorphism, which encompasses coercive, mimetic, and cognitive pressures (DiMaggio & Powell, 1983). Influenced by coercive pressures, the regulative pillar encompasses formal and informal rules enforced through governmental and legal policies, often resulting in penalties and sanctions (Scott, 1995). Enterprises are also compelled to conform to societal expectations and rules, which form the normative pillar, often governed by certifications and accreditations delineating acceptable moral behaviour (Scott, 1995).

The cultural-cognitive pillars, largely taken for granted, lead entities to mimic the practices and designs of others within their field, particularly in times of uncertainty (Urban & Kujinga, 2017). Additionally, legitimacy is attained through adherence to approved templates, categorizations, and the terminology relevant stakeholders use, often reinforced by funders, scholars, and awards (DiMaggio & Powell, 1983; Scott, 1995).

In emerging markets like Sub-Saharan Africa, regulative institutions play a less dominant role due to the absence or instability of regulatory roles and structures (Riviera-Santos et al., 2012; Urban & Kujinga, 2017). Consequently, institutional frameworks in these markets must compensate for regulatory voids, with social enterprises often operating within informal institutions governed by normative rules and arrangements (Littlewood & Holt, 2015).

Understanding the pillars and voids within an African context necessitates attention to factors such as acute poverty, informality, colonial history, and ethnic group identity (Riviera-Santos et al., 2015). Relationships among certain ethnic groups and former colonial powers manifest into social currency, which could impact actors' decisions to pursue social entrepreneurship (Moyo, 2009; Minard, 2009). Colonial history impacts individuals' perceptions of themselves as social entrepreneurs, while factors like ethnic identity and poverty influence self-perception and entrepreneurial activities pursued (Riviera-Santos et al., 2015). Furthermore, disparities between ethnic groups may influence the motivation behind entrepreneurship, leading to 'othering' within the country context (Minard, 2009).

The relationship between the strong informal sector and the formal sector in Africa results in a complex set of rules, rewards, and punishments governing the IE (Urban & Kujinga, 2017). While the informal sector serves as an alternative solution for high unemployment, it also deprives governments of tax revenues and exposes members to economic volatility (Minard, 2009). Understanding the IE of SE in Africa and how institutional voids are filled is crucial, as is understanding how actors respond to, benefit from, or are adversely impacted by these "void fillers." This understanding informs strategies to bolster, formalize, or eliminate these void fillers based on their impact on the environment and its stakeholders.

2.3.1.1 The Enterprise

Institutional theory provides a framework for understanding how structures in the institutional environment of social entrepreneurship ensure that all social businesses meet a predetermined set of characteristics. Mair and Martí (2006) defined social enterprise as "the tangible outcome of social entrepreneurship" (p. 37). In lieu of time-honoured regulatory pillars, institutional logic provides context for how organizations fill institutional voids and what organizational forms they assume. Institutional logic also describes the dominant rules and beliefs that legitimize organizations as social enterprises. It is upon these logics that entities and their practices emerge, institutionalize, and change (Washington & Patterson, 2011). The social rules, financial models, and ethics that social enterprises use to gain legitimacy allow researchers to broaden their empirical understanding of how environments award eligibility and set criteria for social enterprises (Scott, 1995). It is, therefore, worth exploring the unique organizational designs that evolve out of specific institutional logic. Institutionalized small-scale rotating credit unions, or stokvels, are prime examples of unique enterprises that have evolved from institutional logic that influences the behaviours of South African actors (Claeyé, 2017). Originally established as a group savings account for women, the stokvel also aims to generate revenue by lending money and charging interest (Kamyuka & Moustakas, forthcoming).

2.3.1.2   The Entrepreneur

As mentioned earlier, Rivera-Santosa et al. (2015) found that ethnic group identity and habitus often influenced institutional logic.[15] Predisposed by language, pre-colonial history, colonial history, acute poverty, and ethnic identity often influenced enterprisers' self-perceptions as social entrepreneurs. They (Rivera-Santosa et al., 2015) therefore advocated for a definition of a social enterprise in Africa to incorporate the ability to self-identify as a social entrepreneur.

Previous research on Africa found it crucial to simultaneously analyze social capital and embeddedness in social networks as assets for obtaining the community trust, cooperation, and reciprocity necessary for successful social entrepreneurship (Minard, 2009). Ultimately, Minard (2009) suggested that social capital, ingenuity, embeddedness, and the recognition of collective needs were important for social entrepreneurs to achieve "poverty reduction, collective action and social innovation" (Minard, 2009, p. 188). Minard explained that, concerning informal institutions, certain functional capabilities are also needed for social entrepreneurship to occur. These capabilities are not only utilitarian, like the ability to combine passion with business skills, but are also substantive freedoms, like the freedom to be happy, fulfil desires, choose, and access resources. Institutions that hamper these capabilities hinder social entrepreneurship. However, Minard suggested that in lieu of government support and formal structures, social networks and communities could provide environments that foster the capabilities needed for SE.

In her chapter on gender and SES, Ratten (2019) recommended that female social entrepreneurs in sport should be studied from different vantage points, observing her family context (micro perspective), social networks (meso), and community at large (macro) since these perspectives could help us understand the IE better. Additionally, she argued that the individual's personality, her role in the enterprise, and gender norms all dictate how she behaves and is accepted in society. Lastly, she pointed out the prevalence of "co-preneurship," enterprising with a partner, and called

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[15] The concepts of field and habitus are taken from Pierre Bourdieu. He defines 'habitus' as the "structed structures predisposed to function as structuring structures" (Go, 2013). I chuckle at this definition selected by Go. It demonstrates how often raw concepts birthed in African society and distorted by Eurocentric observations, are repackaged, and convoluted by the English language and Western theory. These manufactured concepts then find themselves limited by language and theory when attempts are made to apply (superimpose) them back onto the cultures it illegally mined them from. I use the word 'habitus' here to appease both a western and Global South interpretation of relational predispositions.

for scholars to find more examples of this partnership (Ratten, 2019, p. 87). It is also significant to explore the legitimizing strategies employed by female social entrepreneurs in sport, who may be less embedded in the field and consequently operating on the peripheries of the field (Mair & Martí, 2006).

Drawing from the literature above, scholars positioned SE in Africa as a field that was still developing. The literature gives the impression that considering the significance of the informal sector, actors had a noticeable influence on IE and SE practices (Urban & Kujinga, 2017; Riviera-Santos et al., 2015; Minard, 2009). Ergo, social entrepreneurs approached SE with a level of agency, which in some cases was afforded by their social networks and communities (Minard, 2009). This emphasis on the influence of the social entrepreneur motivates a review of institutional work (IW) since the study of IW focuses on how actors influence the IE (Lawrence & Suddaby, 2006). More so, understanding IW would help theorize why and how actors exerted this influence.

2.3.2 Institutional Work

The concept of institutional work (IW) emerged from the endeavours of institutional theorists to elucidate the reciprocal relationship between actors and institutions, wherein actors exert influence on institutions as much as institutions shape actors' behaviours (Berger & Luckman, 2004; Lawrence & Suddaby, 2006). Instead of examining how institutions govern actors' compliance and conformity, IW builds on the study of how powerful actors (institutional entrepreneurs) influence institutional change (Gidley & Palmer, 2021). However, IW not only focuses on powerful actors; it also studies the actions of all agents within the institution who work to maintain, reproduce, change, or dissolve them. This "purposive action of individuals and organizations aimed at creating, maintaining, and disrupting institutions" is referred to as IW (Lawrence & Suddaby, 2006, p. 215).

Actors engage in three types of IW depending on perceptions of an institution's legitimacy. For the first type of IW, institutional creation, actors use a learned set of practices to disrupt institutional arrangements and allocate resources to create new institutions or transform current ones (Dover & Lawrence, 2010b; Nite & Edwards, 2021). The second type of IW is institutional maintenance, which necessitates the actor's compliance with institutional structures by

supporting, replicating, and mending social mechanisms. These mechanisms include rules and regulations enforced by regulatory authorities that police, encourage or discourage actors' actions. Social mechanisms also include the belief and value systems actors internalize when determining right from wrong (Lawrence & Suddaby, 2006). In contrast, the third type of IW seeks to disrupt by challenging, contesting, and rejecting these social mechanisms (Lawrence & Suddaby, 2006).

My research endeavours to explore institutional creation and disruption work, specifically because these types of IW delve into the "cognitive side of institutions;" they help interested actors establish cognitive actions, beliefs, and norms that allow them to find meaningful ways of co-existing in the IE (Lawrence & Suddaby, 2006. p. 228). The literature identifies mimicry, theorizing and education as the most common ways actors interact with IE to achieve institutional creation work. However, Lawrence and Suddaby (2006) emphasized the difference between two types of IW. The first is IW, created by powerful actors and regulatory authorities that commonly institute rules to effect change. The second is IW, created by shifting culture and morals and thus changing norms and belief systems. The latter requires collective and collaborative work; collectives of less-embedded actors often employ this IW by constructing identities and normative networks. Lawrence and Suddaby (2006) refer to these institutions (or institutions created this way) as cooperative enterprises. A focus on the cognitive behaviour of agents is particularly important for this research because it acknowledges actors, in this case, the *basadi,* as agents of cognition and not just victims of circumstance or cultural dopes of institutional structures (Marti & Mair. 2009). Furthermore, Mair and Martí (2009) proposed that IW is most likely to occur among actors with a lower degree of embeddedness within the institutional landscape and are often peripherized by the system.[16]

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[16] To be put in the periphery of the institutional field, I used the term peripherized to stay cognizant of the systems, actors and institutional work that continues to push others to the peripheries. According to Ndlovu-Gatsheni, (2020)'Peripherization' is a "technology of coloniality" that works to keep the peripherized within the structures of modernity/coloniality where they are forced to serve "capitalist/colonial/patriarchal logics". Peripherization always pushed the peripherized to the "margins of power and influence (an insider pushed to the outside but at the same time not allowed to operate outside) (p. 98)." This definition of peripherization is used serval time within this dissertation and is extended to my understanding of how marginalization, and othering work.

2.3.2.1 Institutional Work for Marginalized Actors

According to institutional theory scholars, marginalized actors are peripheral actors, or groups of actors, who are "poorly resourced and less powerful" (Mair & Marti, 2009. p. 96). As a result, the systems and controls of an institution make them structurally vulnerable to adverse outcomes (Gidley & Palmer, 2021). These controls exert intersecting degrees of power, often perceived by marginalized actors as oppressive. According to Creed et al. (2010), an oppressive institution is an institution with logics that contradict the belief systems of those inhabiting it, leading to their marginalization. Creed et al. (2010) suggested that cognitively "disembedded" actors undergo a shift in "collective consciousness" before becoming agents of change (p. 1337), such that they undergo reflexive and cognitive changes in identity before actively engaging in institutional change. In their study of oppression and resistance during the Holocaust, Martí & Fernández (2013) recognize this reflexivity and cognitive identity work as resistance or anti-oppression work. Other studies of resistance and anti-oppression work have enlightened scholars to conclude that peripherized actors use identity work while dominant discourse legitimizes resistance and inspires institutional change (Creed et al., 2010; Gidley & Palmer, 2021; Hamper et al., 2017).

Identity work is a symbolic institutional activity that can happen at an individual level, as was the case of Creed et al.'s (2010) study of LGTBQ ministers in the church. However, it can also occur at an organizational level, as seen in the example of Lu and Heinze's (2017) study on youth concussion legislation and how organizations constructed identities to legitimize institutional entrepreneurship. Studies on identity work at the micro-institutional level reveal how actors embody identity through actions that resist the contradictions in the logic and dominant discourse of oppressive institutions (Creed et al., 2010; Leung et al., 2014). Conversely, identity work can also be used to shed identities that are contradicted by the IE. Actors whom the institution negatively impacts are encouraged to think reflexively about the contradictions they experience within the IE. This reflexivity can help determine the identity work taking place as a precursor for institutional change (Creed et al., 2010).

This literature on identity work provides a recontextualized understanding of institutional work theory by looking at "institutional work carried out by actors with limited power" in the "developing world." This "(re)emphasize(s) the importance of challenging cultural beliefs,

myths, and traditions; and introduce(s) the notion of provisional institutions" (Mair & Marti, 2009, p. 93). Mair and Martí (2009) studied how SE, as a form of IW, can be used as a bottom-up approach to poverty alleviation. In this study, 'agency' was referred to as an emancipatory way of "seeing things" rather than "doing things" (p. 93). Thus, Mair and Marti (2009) gave way to the study of conditions that provoke actors to exercise agency through SE. Their work also invited scholars to study how marginalized agents envision their emancipation and form provisional institutions that can carry forward their emancipation. Mair and Martí (2009) propose that research from a poverty alleviation perspective helps to draw attention to gender, injustice and structural violence.

> Research on poverty and poverty alleviation not only constitutes a moral obligation; it also provides a unique opportunity to study agency in the midst of institutional pluralism…Increasing attention is given to gender issues, as well as to issues of injustice, illiteracy, violence, or security (Mair and Martí, 2009. p. 99).

2.3.2.2   Institutional Work in Sport Management Scholarship

According to Nite and Edwards (2021), sport management scholars have increasingly moved beyond the concept of isomorphism, the influence the IE has on actors, and institutional entrepreneurship and the influence of powerful actors on IE. Since institutions are social structures that share meaning, sports scholars have heeded the call to study institutional work (Scott, 2005). For example, maintenance IW was studied in the context of maintaining long-standing institutions such as the Olympic Games (Agyeman et al., 2018) and the National Collegiate Athletic Association (Nite et al., 2019). Kasale et al. (2020) and Dowling and Smith (2016) studied multiple forms of institutional work. Dowling and Smith's (2016) paper examined the maintenance and creation work of the Canadian non-profit Own the Podium. Kasale et al. (2020) studied the creation and maintenance work of Botswana's sports organizations and their stakeholders in adopting and implementing performance management practices. They argued that due to limited resources and financial opportunities, sporting organizations are forced to comply with IE's expectations and deterred from engaging in disruption IW. This argument coincides with Lawrence and Suddaby's (2006) suggestion that creation work is often done in cooperation with institutional structures and championed by embedded actors.

While some forms of disruption work can occur through the formation of new institutions, Lawrence and Suddaby (2006) argued that there are forms of disruption work that seek to deinstitutionalize. Therefore, this type of disruption work distinctly differs from the processes of creation work. Lawrence and Suddaby (2006) identified three forms of disruption work: using regulatory pillars to disconnect rewards and sanctions for complying with certain structures (disconnecting sanctions), removing moral and cultural associations to certain structures (disassociating moral foundations), and decreasing the perceived risk of disrupting by undermining assumptions and beliefs. Lastly, McSweeney et al. (2019) explored the maintenance and disruption work of actors and organizations in SFD programming in Swaziland. They explored the relational and symbolic work of embedded agents navigating "the institution of Global North hegemony and Global South dependence in [SFD]" (McSweeney et al., 2023, p. 3). "Embedding" is defined as an institutional maintenance process that infuses the normative structures of an institution into the everyday lives of actors in the IE. Therefore, embedded actors are those who have acquiesced to an institution's taken-for-granted practices and routines even "long after the original purpose or intent had been forgotten" (Lawrence & Suddaby, 2006. p. 35).

Sport scholars have used an IW perspective to reintroduce concepts of agency and practice into the institutional study of sports (Nite & Edwards, 2021). However, the literature lacked scholarship about the influence of agency from marginalized actors on IE. My perspective on inclusive economic growth - looking at poverty alleviation amongst the poor and across the entire economy - draws from Mair and Martí's (2009) study on IW, SE, and poverty alleviation. I also recognize that institutions impact poverty in multifaceted and multidimensional ways.

2.3.2.3 Applying A Critical Lens to Institutional Work

The significance of this section lies in highlighting how the use of a decolonial feminist lens in this project honours the complexity and emphasizes the intersectionality of the *basadi* when articulating their demonstration of agency.

Lawrence et al. (2011) emphasized that studies of IW should prompt critical reflection on the agents who devise, expand, or intensify systems' controls. Additionally, it is important to consider who benefits from maintaining and reinforcing these systems as social structures and

norms. The quote below from Lawrence et al. (2011) offered a comprehensive rationale for why IW theorists should acknowledge actors' responses to these social structures through a critical lens, specifically a biographical, critical lens.

> The distinctive advantage of a biographical lens is that it complicates the subject [actor]. Good biography portrays the social structural influences, the opportunities for agency, and the successes and failures of the individual to shape their world. Good institutional biography would need to meet the additional demand of investigating lives of interest not because of the great institutional changes accomplished but because of the complex, reflexive, and recursive relationship they expose between an individual and a set of institutions. (p. 55)

Lawrence et al. (2011) suggested that this critical lens can reveal the "oppressiveness of social, cultural, and material structures" within institutions, affecting certain groups of actors in the IE who share common biographical characteristics (p.60). This discrimination can impede these actors' enjoyment of fundamental rights, hindering their ability to achieve a particular quality of life (Drymioti, 2019). Drymioti (2019) argued that being attentive to institutionalized or legitimized oppression is essential for asserting that this hindrance is "societal and structural" rather than self-inflicted (p. 59).

According to Martí and Fernandez (2013), institutions have been utilized to normalize thoughts and practices that oppress or discriminate against certain groups of actors. This normalization, standardization, and routinization by institutions were noted to create social distance and prevent actors from perceiving the underlying social arrangements that dehumanize others (Martí & Fernandez, 2013). IW, therefore, elucidates the institutional structures used to normalize oppression. However, IW does not expose the social arrangements (e.g., economic, political, religious, and cultural arrangements) that produce social injustice and inequity (Drymioti, 2019). Consequently, these social structures often remain invisible to those who uphold them, appearing ostensibly objective and internalized as tools of oppression (Berger & Luckman, 2004; Galtung, 1969). To reveal and isolate the social arrangements in the IE that work systematically to reinforce formal institutional structures, Drymioti (2019) proposed the study of structural violence.

2.4 Structural Violence and Exclusion

I am introducing Johan Galtung's concept of structural violence to rethink how systems and institutions can indirectly and negatively impact people's lives. More specifically, this section theorizes how social arrangements in the IE of SES can systematically limit women in sports from reaching their full potential by excluding or limiting them from equitable distribution of resources and power.

Structural violence occurs when social arrangements and the institutions that enforce them systematically impair the needs of certain actors (Farmer et al., 2006). Galtung (1969) defined this indirect violence as an avoidable impairment of people's fundamental human needs, which would otherwise be fully met. In a study about the violence experienced by Greek citizens because of their government's austerity measures, Drymioti (2019) compiled several scholarly definitions of structural violence to provide the following explanation.

> Structural violence is generally understood as an arrangement deeply rooted in a system of relationships within a socioeconomic and political apparatus that results in the restriction of the enjoyment of fundamental rights to the degree that certain social groups are constrained from achieving the quality of life that would have otherwise been possible. (p.58)

Galtung (1969) explained that structural violence is not causative if nothing can be done to avoid or improve a circumstance or outcome that results in the impairment of human needs (p.171). However, if something can be done to avoid impairment or reduce the gap between the actual and potential realization of human needs, then structural violence is at play. Much like Lawrence et al.'s (2011) argument, I posit that applying a biographical, critical lens to structural violence can also help illuminate seemingly 'unavoidable' gaps between the actual and potential realization of human needs, that is, the 'neglected' gap and the violence of intended 'inaction' (Davies et al., 2014).

Structural violence is distinguished from personal and direct violence because it is not attributed to specific persons or actors; "the violence is built into the structure and shows up as unequal power and consequently as unequal life chances" (Galtung, 1969, p. 171). Those the system

awards with the "power to decide over the distribution of resources" exert violence through unequal distributions of resources (Galtung, 1969, p. 171). Thakur (2022) added that any assessment of "human rights, suffering and marginalization" requires an analysis of structural violence through a critical biographical and geopolitical lens (p.3). This lens brings to the forefront the historical structures that enabled this power and their relationship to agency. Therefore, applying a decolonial feminist lens to the structures that reward, encourage, and enable violence can point to instances of violence due to social injustice, inequity, and neglect, as well as an assessment of how these systems constrain actors' agency.

To explain how the absence of structural violence can be perceived as safety, I borrowed from Christie's (2009) peace psychology lens. Christie (2009) used insights from a human needs perspective to illuminate how structural violence deprives humans of their basic human needs. She defines human needs as "genetically programmed predispositions that are common to all humankind" (Christie, 2009, p. 316). This psychological lens lends itself well to the study of agency because it begins with the individual. Christie (2009) posits that human needs are constant, but their expression fluctuates depending on the condition of the environment. Furthermore, scholars argue that these conditions are susceptible to the culture and context of Africans (Nwoye, 2015). Christie (2009) states that "the systematic deprivation of material and nonmaterial resources necessary for humans to reach their native potentials is a pervasive form of structural violence" (p.323). She lists some human needs that, when met, provide a sense of safety for people; these needs include security, identity, well-being, and self-determination. However, for this research, I accessed a list of needs from the relational worldview principles of human needs (Blackstock, 2011). I borrowed from these principles because they are more compatible with the principles of *Botho*.

Cross (2007), as cited in Blackstock (2011), shares these worldview principles through the eyes of the Blood First Nations in Canada.[17] The principles valued are spirituality, multiple dimensions of reality, multi-generational community and indigenous ways of knowing. Blackstock (2011) depicted the Blood First Nations' view of human needs as a non-hierarchical holistic concept. The concept includes spiritual needs (spirituality and purpose); emotional

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[17] The same ethnic group Maslow studied as he forged his Hierarchy of Needs Theory.

[social] needs (love, belonging and relationships); [biological] and [psychological] needs (shelter, safety, food, water and security); and cognitive needs (self and community actualization, role, identity, service and esteem) (Blackstock, 2011, p.3). I adapted this description to include views on holism that are important to the philosophy of *Ubuntu/Botho* (Chigandaidze, 2021). I added social needs to emphasize the need for community. I also separated physical needs into biological and psychological needs to ensure that our analysis remains vigilant of the psychological impacts and threats to safety and security.

This perspective on human needs resembles pan-African leader Julius Nyerere's cries for economic development through African socialism and self-determination. In addition to wanting freedom from domination and exploitation, the leaders of the pan-African movement wanted self-determination to be recognized as a human right (Ndlovu-Gatsheni, 2020). In 1960, the United Nations General Assembly accepted self-determination as a human right; however, Africans were not able to fulfill this need for self-determination. Ndlovu-Gatsheni (2020) explained that Africans' inability to self-determine was not entirely their fault. Instead, he asserts that this inability was impaired by the fact that institutions of the international economy maintained a racially hierarchical order that allowed the West to retain strategic and economic control of former colonies. This concept of affording and denying a people the ability to meet a human need relates back to Minard's (2009) concept of social entrepreneurship from a capabilities approach.

2.4.1 Exploring exclusion from a capability approach

This proposal of SES as a tool for inclusive economic growth (IEG) is related to the concept of sport for social inclusion in that it (a) focuses on identifying ways that women are excluded from participating in society and (b) aims to explore how to reduce structural constraints that lead to their exclusion (Haudenhuyse, 2017; Misener at al., 2021). The connection between IEG and social inclusion is derived from an *Ubuntu/Botho* perspective on the capabilities approach (Hoffmann & Metz, 2017). Sport scholar Suzuki (2017) used this approach to describe social exclusion as the "denial of social relation" that leads to the deprivation of capabilities (p.152). The authors took this capability approach from Sen (1999), but instead of focusing on individual freedoms, they elaborated on the interdependence with others that makes achieving these freedoms possible. From an *Ubuntu/Botho* standpoint, Hoffmann and Metz's (2017)

understanding of freedoms or 'the freedom to' pursue the fulfillment of human needs is perceived as one's ability to contribute to the well-being of others. It is also the capability to reach this well-being communally.

> Wellbeing is best understood by focusing on an individual's capabilities, where a capability represents the real opportunities that an individual has to achieve specific outcomes—beings and doings—that we have reason to value. (Hoffmann & Metz, 2017. p. 154)

Hoffmann and Metz (2017) conceptualize well-being from an *Ubuntu/Botho* perspective as an individual's capacity to enhance the well-being of others. According to their framework, this philosophy regards well-being as encompassing the ability to provide care to others, receive care from social actors, and engage in communal efforts to foster well-being. This well-being is achieved through methods, roles and identities that are meaningful to a specific people, and thus, the path to well-being is subjective. From this *Ubuntu/Botho* standpoint, structural violence could be described as the active or passive obstruction of a group's ability to attain well-being without impeding the well-being of others (Hoffmann & Metz, 2017).

Both the African Development Bank's IEG strategy and literature on sport and social inclusion emphasize the importance of this contribution to societal well-being within socio-economic contexts. In addition, the sport and social inclusion agenda can be succinctly characterized as a series of social initiatives undertaken by sports organizations to stimulate social transformation. It delves into the supportive structures conducive to enhancing capabilities and also explores methods to challenge prevailing societal norms and discourse while fostering new, more inclusive modes of thinking (Suzuki, 2017). I explore these notions of well-being, as well as the existing structures or the absence thereof, which influence women in sport's capabilities to contribute to the social and economic well-being of their communities.

2.5 Summary

In this chapter, I synthesized the theoretical framework guiding my research, incorporating literature on the IE of SE in Africa and conceptualizations of SES practices in sport management studies. I explored institutional theory, focusing on IW and the concept of structural violence. Specifically, I examined how marginalized actors utilize IW to exert agency, while also

considering how social structures can systematically limit agency and compromise safety or well-being. Additionally, I proposed the integration of a decolonial feminist lens to underscore the significance of acknowledging biographical and geopolitical factors influencing agency. A model of the conceptual framework for this dissertation is provided in Figure 3.

Figure 3

Conceptual Framework

Theory	• Branch of Theory
Social Entrepreneurship	• Social Entrepreneurship in Africa • SES
Institutional Theory	• Institutional Environment • Institutional Work
Structural Violence	• Human Need • Capabilities Approach • Exclusion

Informed by:
Literature
Literature, Desired Solutions and Identity
Perceptions and Experiences
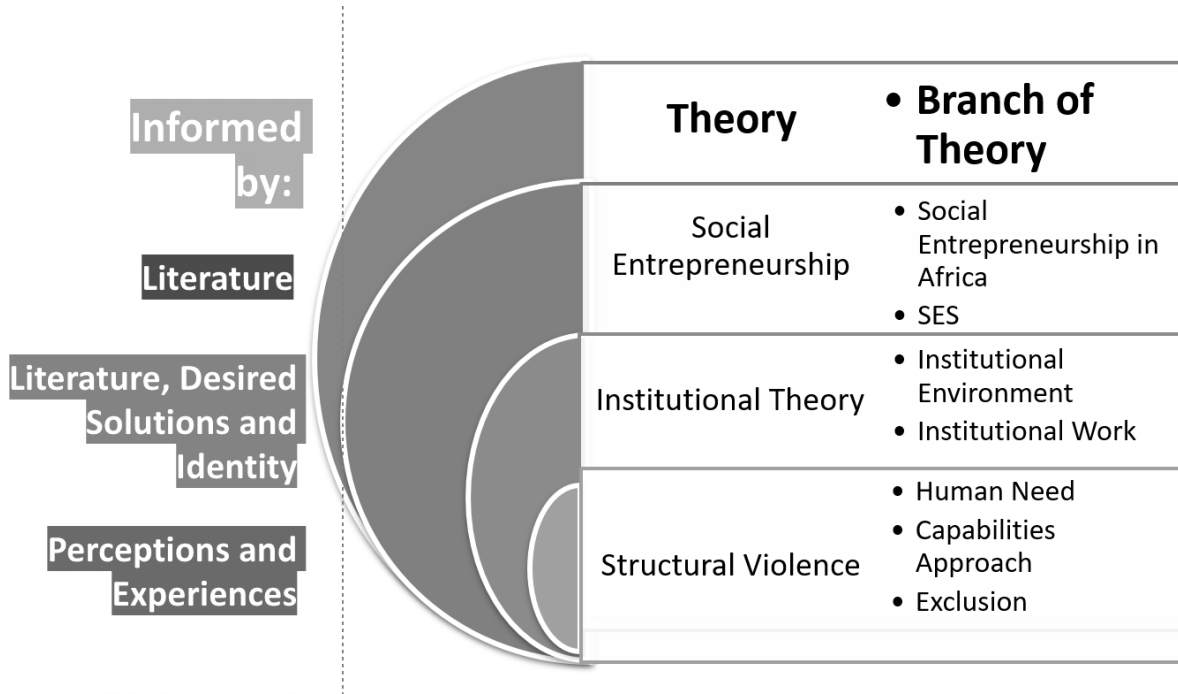
Critical Consciousness: English is a Foreign Language

The excerpt provided was written in the morning following the loss of my Aunt Thakane (may her soul rest in peace). She often messaged me in the middle of the night (daytime for her), bursting with excitement that I would soon be a "doctor." This memory has been a source of strength for me as I mourned the passing of several relatives back home during my PhD journey. I grieved through virtual funerals streamed on Zoom, panicked every time my phone rang in the middle of the night, and wept at pithy texts from my mother assuring me that "It is well." Upon revisiting this excerpt (which I have done numerous times), I am constantly reminded of the importance of persevering with this work. It is not only to honour the memory of The Relations who paved the way for me to be here. From an academic standpoint, this work serves as a reminder that English (and theory) may not always fully capture or elucidate the essence of what I aim to convey in this research and that I must find solace (and resistance) in this discomfort. It also reaffirms my need to leave certain aspects unintelligible to the academic eye, as I refuse to lose my loved ones twice by attempting to contort them into English.

Just a few days ago, my aunt passed away, and for the first time, I truly felt the limitations of the English language. In her essay "Grief is Another Word for Love," Msimang (2021) talks about how the word "Uncle" is such an ugly word. It doesn't do justice to the depth of African culture and the spiritual connections we have with our relatives. I found myself searching for different ways to describe my bond with my aunt, trying to convey just how much she meant to me. "My mother's sister?" "My cousin's mother?" But none of these phrases capture the memories of spending school holidays in her backyard, the knowledge she shared with me in her office, her comforting caress, or the dreams we discussed in late-night texts. Even after dedicating a whole paragraph in my thesis to her, English still falls short. The only spaces where I feel truly understood are those shared by people who share my culture, but even those connections are fading due to distance, education, and language barriers. It's this longing to be truly understood that drives me to advocate for liberation from the emptiness of hollow English.

Critical Consciousness

The memory shared herein helps to connect my experiences as an African student to my approach to engaging with theory. I endeavoured, to the best of my abilities, to recontextualize or reconceptualize concepts in this chapter. I tried to align the theoretical frameworks in this research with African decolonial imagination and thought (Grosz-Ngaté, 2020). In the subsequent chapter, I further pursue this endeavour by recontextualizing and reconceptualizing SES from the perspectives and practices of peripheral countries.

This land of ours,

Is a gift from God,

An inheritance from our forefathers,

May it always be at peace.

Awake, awake, O men, awake!

Arise, O women [basadi], arise! be energized,

Let us work together to serve,

Our land.

(Botswana's National Anthem - English Translation)

3   The Land of 'Equals': Establishing the Context for Social Entrepreneurship and Sport for Females in Botswana

For this chapter, I draw upon the concept of the institutional environment (IE) to consider the systemic context of Social Entrepreneurship in Sport (SES); more specifically, I considered the social, economic, and political components of the IE (Deephouse & Suchman, 2008). This chapter includes my findings from collating documents on the IE of SES. These findings are the results of my participatory action research (PAR). They provide so much important context and background about Botswana and IE of SES, which would help the reader understand my rationale for the rest of the dissertation. This context and background provide some rationale for methodological considerations applied throughout the research. These findings also provide context for the narratives that the *basadi* shared in the results and discussion sections of this dissertation (Chapters Eight, Nine and Ten). In this chapter, I provide an overview of the sports system and the entrepreneurship infrastructure, which make up the IE of SES. I also cover other institutional orders in society mentioned in the literature on social entrepreneurship in Africa, namely colonial legacy, culture and gender (Riviera-Santos et al., 2015; Urban & Kujinga, 2017). This chapter consists of information found in academic literature, policies, webpages, social media posts, and other grey literature. As a Motswana who was born and raised in

Botswana, I also include some context about the culture and colloquialisms that would help the reader understand the content better.

3.1   Colonial Legacy

Botswana (formally known as Bechuanaland) is a landlocked country in Southern Africa and, as a protectorate of the British Empire, gained independence from British colonial authority in 1966. This followed an 80-year period during which Botswana existed as a British protectorate safeguarding the nation against Boer (Dutch) invasion. (Botswana Tourism Board, 2021). Under the territorial dominion of Great Britain, the British imparted a form of indirect colonial rule over the nation. With its headquarters in South Africa, Britain permitted local rulers and administrators to oversee governance within the country, implementing British colonial regulations such as taxation rules (Badawy, 2015). The predominant desert landscape across most of the country offered little incentive for the British to establish dominance or assert any territorial claims. However, they demanded control of the railway line they built, running between Rhodesia and South Africa. Due to Britain's lack of interest in the country, Batswana were allowed to maintain their tribal governance systems. Each tribe had a chief who represented the interests of their ethnic group and ensured that their democratic cultural practices were maintained (Badawy, 2015). Batswana chiefs formed good relationships with Christian missionaries from Europe, who subsequently helped advocate against high colonial taxes on Batswana. The missionaries also provided whatever social support the British government neglected to provide, like education (Benkhelifa & Afkir, 2021). Consequently, Batswana chiefs developed an appreciation for Eurocentric education and Christianity. They used these two institutions to "modernize" society and reduce friction between themselves and the British. It is, therefore, no surprise that Botswana has a literacy rate of 89% (Statistics Botswana, 2015), and over 86.7% of Batswana identify as being Christian (Statistics Botswana, 2018a).

Increased threats of Dutch and German invasions and proposals by the British to annex Botswana to South Africa prompted a unified resistance from the various ethnic groups that occupied Bechuanaland (Badawy, 2015). Collectively, the tribal leaders petitioned the British not to be incorporated into South Africa. In 1964, the leaders presented the British with a proposal for Botswana's independence. The proposal was accepted, and Botswana was granted independence in 1965. By this time, the tribal leaders had collectively established trade

agreements with the Europeans, a tax system, and a democratic government mimicking European models yet remaining respectful of local culture (Badawy, 2015). On September 6th, 1966, Botswana officially became the Republic of Botswana under the leadership of the newly elected president, Sir Seretse Khama (Badawy, 2015). The ethos of *Botho*, which shaped inter-tribal relations and fostered nationalism, persisted as the unifying moral fabric of the country, even to this day. A year after independence, in 1967, Botswana discovered commercially useable diamonds. With a stable government, thriving social structures, and established trade agreements, revenue from diamond exports could be channelled into social services and infrastructure development (Benkhelifa & Afkir, 2021).

3.2 Economy

Botswana is an upper-middle-class economy, poised on the cusp of achieving high-middle-class status (Statistics Botswana, 2016). To reach this status, Botswana has devised an agenda to reach upper-middle-class status by 2036, known as Vision 2036 (Statistics Botswana, 2016). The government envisions an "export-led economy underpinned by diversified, exclusive, and sustainable growth" (Statistics Botswana, 2016, p. 12). Under this strategy, sport is included as a sector that has the potential to become an economic driver and a beacon of national pride. Vision 2036 recognizes the need for a self-sustaining sports sector that contributes to the economy through business strategies and commercialization. Despite various policies integrating sport, there are no clear details as to how economic development will be achieved through sport (Moustakas & Işık, 2020). The Botswana National Sports Commission (BNSC) and the (BNOC) are the two major national sport-governing bodies. These two bodies oversee and execute the nation's sporting policies; however, in lieu of a detailed roadmap, the onus falls on these two bodies to devise strategies and a roadmap to achieving economic development through sport (Moustakas & Işık, 2020). Advocates of women in sport identify low participation rates of women and girls in sport as a constraint to developing sport in Botswana and, consequently, a constraint to building an inclusive economy through sport (Committee to Investigate Poor Performance of National Sport Teams, 2001).

3.3 Women in Botswana

It is thought that the name Botswana is derived from the Setswana word *Tswana*, which means the same or equal (Atqnews, 2014). Despite efforts to live up to that name, Botswana still has work to do to achieve the United Nations Sustainable Development Goals (SDG) for gender equity (Statistics Botswana, 2018b). Prevailing gender parity is predominantly evidenced by Botswana's staggering gender-based violence statistics (United Nations Population Fund [UNFPA] Botswana, 2023a). Gender inequities are also apparent in female statistics on reproductive health, the representation of women in politics, women's unemployment rates, and access to economic opportunities for women (UNFPA Botswana, 2023a; UNwomen, 2017; World Bank, 2023).

Over 42% of households in Botswana were female-headed households (FHHD) (Statistics Botswana, 2018a). The term head of household refers to the person in a household over the age of twelve who is identified by the rest of the house as the person who makes the decisions on the allocation of resources, sees to the schooling of children, and supports the household economically (Lesetsedi, 2018). Research has shown that FHHDs are highly vulnerable to poverty and economic instability (Lesetedi, 2018). Research also indicates that women in FHHDs are inclined to turn to entrepreneurship more so than their male counterparts when faced with financial strain (George et al., 2016). In addition to high poverty levels, Batswana women are also plagued by social inequality, a high prevalence of HIV/AIDS, and gender-based violence (Gender Links, 2014). Botswana has a staggering HIV prevalence of 26% for women (Statistics Botswana, 2022), while 67% of women in Botswana have experienced gender-based violence (GBV), double that of the global average (UNFPA Botswana, 2023b). It has been reported that Botswana has the highest rape rate in the world (World Populations Review, 2023). Batswana has fostered a culture of silencing and normalizing GBV, thus fostering a population of women whose autonomy, dignity, security, health, and confidence are constantly under threat. Letsedi (2018) argued that impeding women's autonomy and security, in turn, adds to the feminization of poverty, indicating that women have higher incidences, greater severity, and increased rates of poverty than men. This underscores the pressing need for comprehensive interventions to address these issues and empower women economically and socially.

In response to the gender disparity in poverty, the government created a Gender Affairs Division in the Ministry of Nationality, Immigration and Gender Affairs. Under this division, the Women

Entrepreneurship Development programme was established to support registered, women-led enterprises. These efforts have paid off, as Botswana is ranked as having the most supportive structures for women entrepreneurs in Africa (Rudhumbu et al., 2020). Botswana also has the largest percentage of female entrepreneurs in the world (Mastercard.com, 2022).

3.3.1 Gender Norms

Batswana live in a functionally collectivist community, guided by the principle of *Botho*, "I am because you are," and this ethos provides the blueprint for social living and social roles. Like many societies, these roles tend to be gendered and often historical doctrines of colonization. Women have been assigned caregiver functions and roles. Batswana women's performance of these roles is the glue that makes communal living viable; hence, the popular Setswana adage *mosadi ke thari ya sechaba* translates as 'A woman ties the nation on her back' (Ellece, 2011a). This idiom provides a great analogy for Batswana's societal views on women. What makes this adage dangerous is that the nuanced experiences of women become essentialized and glorified, hiding the experiences of women in devastating hardship (Kayawe, 2015). Unlike the Greek god Atlas, the term "woman" does not tell the story of an individual carrying the world on her back. "Woman" takes on this amorphous persona that threatens to erase nuanced experiences, agency and even humanness. In fact, if not inextricably tied to the community, the individual woman is at risk of disappearing. In fact, this can be attributed to Batswana women's affinity to work in collectives, particularly while doing informal work or subsistence agriculture (Natesande, 2011).

 Also, the word *thari* refers to a cloth used to tie a baby to a mother's back. In this idiom, "woman" is the cloth. What happens to the cloth when the baby is all grown up and too heavy to carry? According to (Ellece, 2011b), the cloth gets stretched, tattered, and discarded until another child is born. In the same vein, *thari* also refers to the afterbirth that passes through the birth canal after delivery. It possesses all the protection, nutrition, and stability needed to bring a baby to term, but it, too, is discarded once the baby is born (Ellece, 2011b). In Botswana culture, a woman's primary role revolves around motherhood, extending beyond the confines of the nuclear family. One traditional practice exemplifying this is the custom of bride price, where, upon marriage and the payment of bride price, women become part of their husband's family (Nastande, 2011). There are various cultural ideologies celebrated in this practice; however, to corroborate my argument, I concentrate on the symbolism that paints the bride as the bridge

between two families. Brides become caregivers for both her family and her husband's family. Many women take pride in this role; however, this role becomes burdensome for women with limited resources. For the many women in FHHDs, caregiving encompasses economic support as well as psycho-social and physical support.

Though this idiom is often recited in reverence of women, this adage has become antiquated because of the systematic inequities and circumstances that make living up to this ideal a burden. This saying "also illustrates the hardships, exposure to danger, exploitation, and marginalization of the female gender" (Nestande, 2011, p. 319). The introduction of this saying draws attention to the culturally sensitive and strength-based perspectives on gender differences while also acknowledging systematic gender inequity in Botswana.

3.4   Women in Botswana Sport

Scrutinizing gender roles and sports often leads to a critique of the capitalistic nature of sports (Francombe-Webb & Toffoletti, 2018; Hayhurst et al., 2021). This is primarily a criticism of the oppressive aspects of capitalism that commend individuality, hierarchical systems, and competition for resources (Hayhurst et al., 2021; Akindes & Kerwin, 2009). In the context of women as conduits of collective living, individual pursuits are often viewed as selfish and irresponsible. For the most part, sports in Botswana are still considered recreational, and therefore, women's sporting pursuits are often considered frivolous and an absconding of social responsibility.

Another, more insidious doctrine of colonialism is discrimination based on European beauty standards: fair skin, straight-silky hair, and petite physical features (Balsamo & Clarke, 1997). Ironically, scholars and human rights activists have criticized international sporting bodies for perpetuating, in the name of science, these same European beauty standards on female athletes, particularly athletes of colour (Savalescu, 2019). Shehu and Moruisi (2010) share female elite athlete perspectives that deviate from the social norms and instead favour "cultivat[ing] a powerful body" (p. 288). 'Powerful female bodies' are viewed as negative deviance from Batswana's gender norms and their constraining effect on women's ability to fully realize their potential (Shehu & Moruisi, 2010).

Botswana sports have historically displayed low participation and representation rates for women and girls (Shehu & Mokwathi, 2008). This is, in part, due to gender roles, a gender-neutral sports policy, poor physical education in schools, and the underrepresentation of women in sports governance (Shehu & Moruisi, 2010). Furthermore, meaningful corporate sponsorship of female teams and athletes is rare, and companies seldom feature female athletes in their advertisements (Shehu & Moruisi, 2010). In the Botswana National Sports Commission (2022) Strategic Plan for 2021-2024, there were proposals to increase women's participation in competitive sports and sport leadership. The progress towards this goal was celebrated when, for the first time in history, Botswana took more women (17) than men (16) to the Birmingham 2022 Commonwealth Games (Koothupile, 2022).

3.4.1 Poor Physical Education in Schools

Traditional and indigenous sports played outside of the formal education space (save for Setswana language classes) have been vehicles of early childhood development for centuries (Shehu & Mokwathi, 2007). The formal education system adopted many elements of colonial British education but focused mainly on fostering agricultural knowledge. As Botswana's economy evolved and became recognized as a modern nation, the focus on education evolved, too. In 1994, art, music, French, local languages, and physical education were added to the primary (middle) school and secondary (high) school curriculum (Shehu & Mokwathi, 2007). The current sports policy ensures that adequate training is provided to primary and secondary school physical education teachers, but again, there are no provisions for gender equity (Shehu & Mokwathi, 2008). Shehu et al. (2012) made the point that the expectations of teachers negatively impact females' experiences, knowledge, and accessibility to physical activity. These expectations translate to inequitable resource allocation and leadership opportunities between boys and girls in the classroom and on the field.

3.4.2 Women in Sport Governance

Women and Sport Botswana Organization (WASBO) is a governance structure operating under the umbrella of the BNSC. WASBO is charged with ensuring that there is gender equity in Botswana sport (Keaney, 2006). WASBO also creates and enacts policies that advocate, increase awareness, build capacity, and improve participation in women's sports (Keaney, 2006).

WASBO, however, is seen to be on the same level as BNSC affiliates and is therefore undermined as a figure of authority, making it very difficult for WASBO to enforce gender equity structures in the various national federations (Keaney, 2006). The progress referenced by Tumiso Rakgare (in the quote above) has had a trickle-down effect on sport governance; this is noticeable as, at the time of writing, four of the twelve board members of the BNSC were women – including the WASBO representative (Botswana National Sports Commission, 2023a) and five out of the nine board members of the BNOC. In fact, the most recent CEO of the BNOC was female. However, no formal policy has been established to intentionally increase the number of women in governance positions. In the quote below, Minister Rakgare recently made encouraging comments about gender equality in sport. Unfortunately, I did not uncover any documents or policies that detailed strategies to achieve this increased participation of women and girls.

> It is time that we embrace the contribution of women at all levels of our development process, for there is no doubt that their contribution is essential for sustainable development. The equal participation of women and girls should neither be secondary nor an afterthought, says Tumiso Rakgare, Minister of Youth, Gender, Sport and Culture. (World Bank, 2023, para. 5)

3.5 Sport Policy and Literature

Botswana's sports policy was put into effect in 2001, and despite various meetings and task forces geared at gender mainstreaming, the policy has undergone no significant amendments (Moustakas & Tshube, 2020). The current policy applies no equity lens to the various ages, genders, abilities, and backgrounds it generically covers.

The Ministry of Youth Empowerment, Sport and Culture Development (MYSC) oversees sports in the country. The ministry acts more as a funder for sport and instead passes the responsibility of policy implementation to the BNSC and the BNOC (Moustakas & Tshube, 2020). These two major sporting bodies provide day-to-day activities and strategic direction for local, national, and international sports. The BNSC is the governing body and, therefore, the government liaison for the national sports federations and other sports organizations in the country (Toriola, 2000).

The BNSC is responsible for implementing the National Sports and Recreation Policy, particularly in coordinating sport for development programmes and goals. It ensures that sport is delivered primarily through national sport (Botswana National Sports Commission [BNSC], 2022a). Additionally, BNSC adopts and enforces international standards for coaching, administration, and management in sport delivery. The Commission fosters and maintains international relationships with international sporting bodies for technical and organizational assistance. Furthermore, the BNSC manages government leases on national sports facilities in conjunction with the relevant sporting associations and is responsible for the development, maintenance, and availability of national sporting facilities (BNSC, 2022a; Botswana National Sports Commission Act of 2014, 2014). The BNSC oversees the strategy and management of resource mobilization, appropriation, and budgeting. Resources are allocated towards athlete development; national sports association operations; participating and conducting local, national, and international competitions; and sports promotion (BNSC, 2022a; 2022b).

The BNOC oversees all Olympic and Commonwealth events, athletes, and committees, including the Olympic Games, Youth Olympic Games, African Youth Games, Commonwealth Games, and Commonwealth Youth Games (Botswana National Olympic Committee [BNOC], 2023a). The Olympic committee is the only body affiliated with the Olympics and, therefore, the only organization with authorized access to the Olympic logo, Solidarity funds and programming- including Athlete 365 (BNOC, 2023a). Athlete 365 is a program created by Olympians that is designed to provide advice, services and tools for Olympic athlete development at any stage of their career (International Olympic Committee, 2024).

In an overlap of services with the BNSC, the BNOC is also involved in several grassroots sports initiatives, including the development of a national Long-Term Athlete Development policy (Moustakas & Tshube, 2020). The BNOC and BNSC are tasked with delivering sustainable economic development through the strategic programming and implementation of the National Sports Policy (Moustakas & Tshube, 2020). Both these organizational bodies strive for engagement from the private sector in the form of entrepreneurship, corporate social responsibility, and sponsorship.

3.5.1 Discourse on the Professionalization of Sport

Sport is recognized in Botswana's national development agenda "Vision 2036" as an integral conduit for various SDGs, including health and well-being, quality education, industry innovation, partnership goals, gender equity, decent work, environmental sustainability, and overall economic development (Ministry of Finance and Development Planning, 2017; Ministry of Youth, Sport and Culture [MYSC], 2001, 2010; Vision 2036 Presidential Task Team, 2016). Part of this discourse for attaining sustainable economic development is a push toward improving national sports identity, sports professionalism and commercialization in sports.

From the publication of the National Sports Policy in 2001 to the announcement of the Vision 2036 agenda in 2019, the professionalization of sport has been a prominent discourse in Botswana's sport (Moustakas & Işık, 2020). In 2013, the BNSC (at the time, this stood for the Botswana National Sports Council) released a strategic document titled BNSC Vision 2028, which was further developed in the BNSC Strategic Plan 2021-2024. Additionally, this plan served as an update on The BNSC Vision 2028 (Botswana National Sports Council, 2013). The primary expectations of the BNSC Vision 2028 strategy were to improve funding and sustainability of sport, promote an entrepreneurial approach to sport, and distribute resources equitably. The BNSC Strategic plans identified several priority initiatives and strategic priorities that could align to achieve this vision (BNSC, 2022a).

There are three initiatives and priorities that are most relevant to this section. The first priority was to develop commercialization and investment strategies by building a commercialization arm of the BNSC and leveraging partnerships. The second was a strategic alignment with Vision 2036 goals by creating more employment in sport, reducing inequalities in sport, improve the health and well-being of Batswana. The third was a strategy to change the mindset in sports by commercializing sports, fostering leadership excellence and increasing accountability. The diagram below provides a map of The Strategic Plan.

Figure 4

Botswana National Sports Commission Strategy Map (BNSC, 2022a)
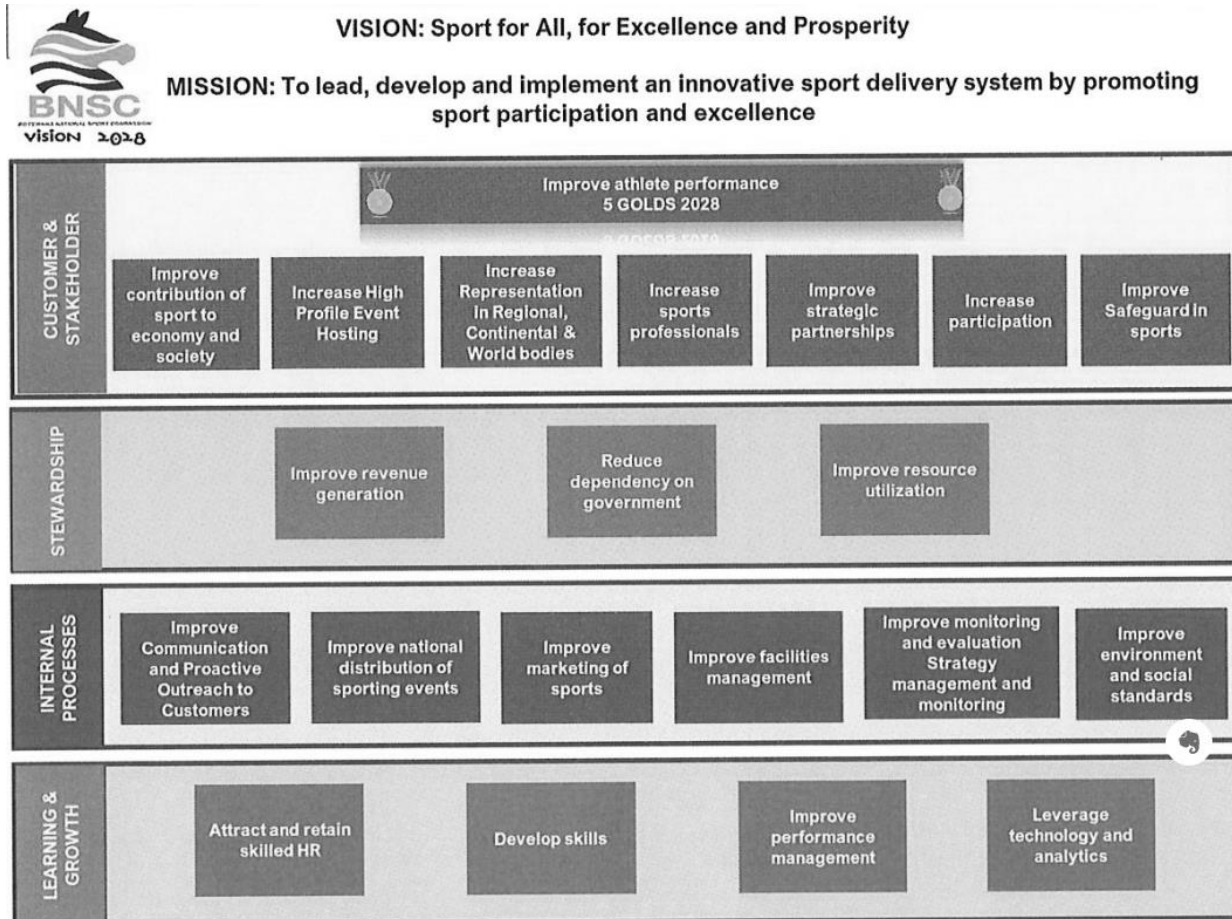
Note. This figure is taken from the BNSC's Vision 2028 strategy document. At the top of the figure is the vision (sport for all, excellence and prosperity) and mission (to lead, develop and implement an innovative sport delivery system by promoting sport participation and excellence) of the BNSC. The column on the left shows the four priority areas (learning and growth; internal processes; stewardship; and customer and stakeholder) the BNSC has been targeting to fulfill the

mission. The column on the right shows the specific strategies and improvements the BNSC is employing in those four priority areas.

The execution of these strategies for professionalization has been constrained by the funding models of the NSOs (Kasale et al., 2020). These funding models inspire only minimal levels of professionalism from NSOs to meet the standards required to receive funding. Kasale et al. (2020) suggested that the professionalization of sports begins with the professionalization and professionalism of the national sporting federations. It is acknowledged that there is much work to be done regarding the professionalism and commercialization of sport in Botswana as a whole, let alone women's sport. BNSC's strategy to commercialize sports by 2028 has seen marginal success by improving professionalism, the sale of broadcasting rights, and merchandising in football, boxing, golf, and athletics (Kasale et al., 2020). Notably, Botswana's premier football league has expanded to include 16 teams, with all players under contractual agreements and receiving salaries. Furthermore, athletes training outside of the country for international competitions were also being compensated (BW Government, 2018). Moreover, the sports industry has witnessed the emergence of sports apparel manufacturers (BW Government, 2018). President Masisi's 2021 budget speech announced that money had been invested into building more stadiums across the nation and that more prize money (including the purchase of houses) had been awarded to athletes who won medals at international competitions (Admin, 2021).

3.5.2 Safeguarding Policies and Discourse

In 2022, the BNOC appointed a committee to draft a safeguarding policy applicable to all national federations. Ms. Yarona Sharp, the committee chair, shared a copy of the draft with us. The document structure and language were closely modelled after the recommendations issued by the IOC's *Safeguarding Athletes from Harassment and Abuse in Sport IOC Toolkit for IFs and NOCs* (Burrows, 2021). The BNOC's draft did not consider the nuanced experiences of women and girls in Botswana's sports system. Though the BNOC's policy was still in draft form, the BNSC had already selected, trained, and certified safeguarding officers from the various sports federations. BNSC contracted a private female-owned sports management agency to do the training and award the certification. The agency taught "safeguards in sports so that

(officers were) able to handle issues of abuse and harassment or any issues that might happen in their associations" (The Gazette, 2022. para.2).

3.6 Entrepreneurship Policy and Literature

Entrepreneurship programs for youth and women's empowerment are a priority in Botswana's national development plan (United Nations Botswana, 2016). The implementation, issuing, and delivery of these entrepreneurial programs was mostly left up to numerous parastatals and state-owned enterprises; however, these parastatals have been criticized for being ineffective (Botswana GEM 2012 Team, 2013). According to the finance minister, Peggy Serame, Botswana's many state-owned and parastatal enterprises - tasked with supporting entrepreneurship- have resulted in inefficiencies, wasted resources and duplications (Seitshiro, 2022). As a result, the government has merged many enterprises, and further rationalization has begun to take place. According to Seitshiro (2022), the government planned to merge the Citizen Entrepreneurship Development Agency (CEDA) and the Local Enterprise Authority (LEA) into one agency. The agency would oversee support services, funding, training, research, and technical assistance (Pansiri & Yalala, 2017). The Botswana Investment Trade Center provides training and support for investors, exporters, and business owners. It also acts as a one-stop shop for all business processes by liaising with the different government ministries and departments responsible for various elements in the process (Botswana International Trade Centre, 2024). Meanwhile, the National Development Bank (NDP) and the Botswana Development Corporation (BDC) will retain independence as organizations that oversee funding for large-scale national development projects (Seitshiro, 2022).

From my review of the documents on entrepreneurship, sport was not mentioned in any of the policies; the aforementioned agencies had not indicated any direct support for sport. The sports ecosystem did not offer much support for entrepreneurship either. Despite scholars like Tshube and Feltz (2015) recognizing the need for career transition support for retired athletes, no local programming by either the BNOC or the BNSC offers entrepreneurial support. The University of Botswana has delivered some sport-based life skills and entrepreneurship training programmes through its sports psychology department (University of Botswana, 2018). The University delivered these courses to coaches; however, the information provided about the courses did not detail any resources or support offered to the coaches after the training. As mentioned, the

BNOC and its athletes (Olympians) can access entrepreneurship training for Olympic athletes through the IOC's Athlete365 platform (International Olympic Committee, 2021). The social entrepreneurship programs that are on the Athlete365 platform are designed for all IOC members and are not tailored towards a culturally specific gender lens. Therefore, the one source of education and support for social entrepreneurs in sport is provided by an international organization, not available to all women in sport and

In terms of social entrepreneurship, there are no governmental authorities that provide legitimate registrations for organizations as social enterprises. Botswana's lack of recognition of social enterprises relegates social entrepreneurs to the informal sector (Mutuku et al.,2020). As discussed in Chapter One, the informal sector is prone to significant disturbances in the wake of economic shocks. The precarity of Botswana's informal sector has prompted the government to work on more formality, stability, and recognition of the sector. Formality will be channelled through the engagement of informal sector associations, the development of policy frameworks, capital injections, technology and knowledge transfer, protections for informal sector employees, and recognized legal status (PLAN, 2021). One such strategy for formalizing the sector is increasing government support for small, medium and micro enterprises (SMME). According to Mutuku et al. (2020), social enterprises fall into the category of small micro-enterprises. However, social entrepreneurship is not actually mentioned in the Ministry of Trade and Industry's policy framework for SMMEs (United Nations, 2016) in the Informal Sector Recovery Plan, which includes a plan for SMMEs (PLAN, 2021).

The documents depict a robust financial support system for female entrepreneurs and plans to improve conditions for female entrepreneurs in the informal sector. However, there are two other areas that remain challenging for female entrepreneurs. Firstly, business finance skills and other operational skills required for entrepreneurship are not adequately taught to female entrepreneurs (Mutuku et al., 2020; Rudhumbu et al., 2020). Secondly, the socio-cultural landscape for female entrepreneurs still relegates women to secondary citizen status, fettering their agency and impeding their confidence in decision-making and self-esteem (Rudhumbu et al., 2020).

Figure 5

Diagram of Botswana's Sport and Entrepreneurship System (Adapted from Moustakas & Tshube, 2020)
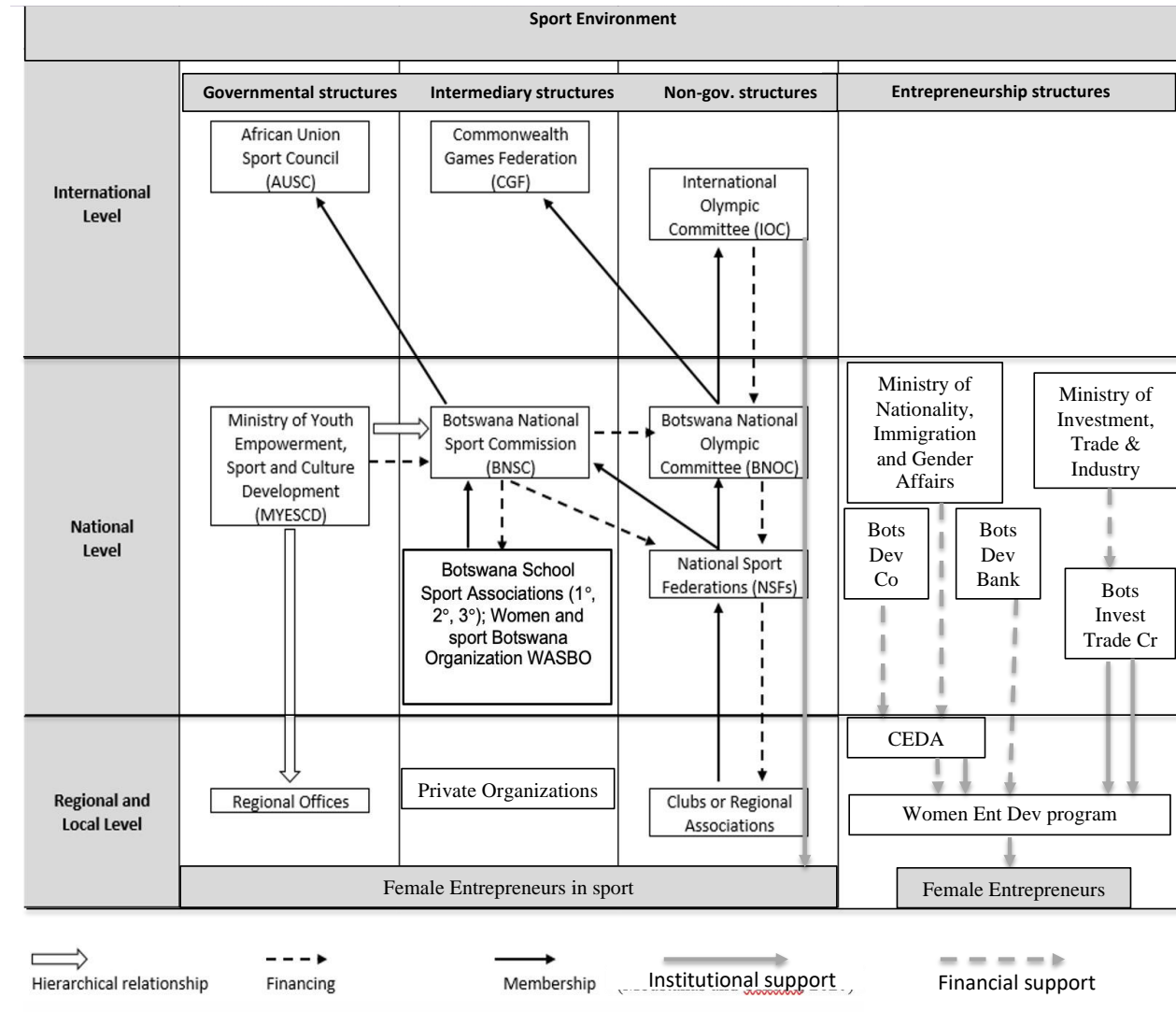
3.7 Summary

In this chapter, I provided information about the sport and entrepreneurship systems in Botswana. It is noteworthy that work on gender-mainstreaming efforts in Botswana sport postdate most of the documents and policies mentioned in this chapter. This suggests that women's perspectives are not well represented in this chapter, therefore confirming the decision to use this research to explore more female perspectives on the IE of SES. Scholars have argued

that understanding how actors influence the IE is just as important as our understanding of the institutional structures (pillars and logic) that govern the environment (Berger & Luckman, 2004; Dover & Lawrence, 2010; Hampel et al., 2017; Lawrence & Suddaby, 2006; Mair & Marti, 2009). To understand how some women in sport influenced the IE, I co-constructed a research project with the *basadi*. We collected stories and narratives about SES. Our research employed decolonial intersectionality, institutional work, and structural violence as analytical frameworks for exploring the agency, practices, resistance and desire shared in these narratives. The data provided more context about the IE of SES from a female perspective, particularly context on how the influence of the sport system led them to desire SES. The data also showed how the systems in the IE facilitated or constrained SES practices. Before diving into the narratives and analysis of the IE, I will provide some information about the methodological approaches used in this study. I begin by sharing the contextual, theoretical, and methodological recommendations that resulted from an integrative review of SES from a peripheral country perspective.

Critical Consciousness: Lefatshe Lena La Rona (This Land That is Ours)

I captured the photo below during a safari in Botswana. Despite having been on countless game drives and having seen hundreds of zebras in my lifetime, this trip offered a new insight into the social behaviour of these fascinating animals. Our guide explained that zebras travel in groups, especially in the face of danger, as their main predators, like lions and wild dogs, are colour-blind. By sticking together closely, they blend into their surroundings, making it difficult for predators to single them out. Additionally, each zebra possesses a unique stripe pattern akin to human fingerprints.

Observing these captivating creatures from a fresh perspective, I saw reflections of myself and the supportive friends who have accompanied me on life's journey. It dawned on me for the first time the significance of community for survival and how both my individuality and shared experiences shape my identity. The zebra also provided an excellent metaphor for the chapter about the institutional environment of SES in Botswana. Firstly, the zebra is the national animal of Botswana and is found on our coat of arms; it is used to represent the harmony and the racial plurality of black and white Batswana. But I also see the zebra as a metaphor for solidarity. The zebra understand that they have a better chance of survival if they stick together. Although their

patterns are distinctly different, their connected difference allows them to stick together against a common oppressor, and it increases their chances of survival. Like the zebras, the women in this study also have varying intersectionalities that make them distinctly different from each other. However, their shared identities, as Batswana women in sport make it easier for them to identify their common oppressor, the sport system.

Figure 6
Photograph of Zebras in Botswana (by Denise Kamyuka)

Note: This picture was taken in the Okavango Delta in Botswana

Chapter 4

This chapter is adapted from a published integrative review on social entrepreneurship in sport (SES) from a peripheral country perspective. The paper was completed and published in 2023 in collaboration with Dr. Laura Misener and Mrs. Mareen Tippett. Although certain information presented in this chapter may overlap with earlier sections of the dissertation, additional content has been incorporated to meet the objectives of the paper and adhere to the publisher's requirements. However, where possible, I have removed any sections that were overtly redundant. Consequently, this chapter adopts a distinct tone from the rest of the dissertation, yet it serves to underscore the importance of considering alternative perspectives on SES, particularly through a decolonial feminist lens.

4   Social Entrepreneurship in Sport from a Peripheral Country Perspective: An Integrative Review (Kamyuka et al., 2023)[18]

For the past decade, scholars have been working towards developing a robust theory of SES (Bjärsholm, 2017; Ratten, 2019). However, the frameworks used to conceptualize SES tend to be rooted in Eurocentric logic (i.e., the discourse that centers institutionalized Western European and North American ways of thinking) and Eurocentric schools of thought on entrepreneurship (Bjärsholm, 2017). Consequently, much like sport for development, social entrepreneurship (SE) has been predominantly prescribed for economies in peripheral countries (Svensson et al., 2018). It was, therefore, essential to examine how the development of SES theory – laden with colonial perspectives of entrepreneurship – considers peripheral country contexts through a decolonial lens. This chapter is adapted from a published integrative review of SES. As a result, certain information may be reiterated, albeit with enough nuance to provide valuable context for the chapter. This chapter also serves as a quick refresher of the definitions (although slightly edited to fit the article) and the conceptual perspectives that guide this project.

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[18] *Note*: A version of this chapter has been published (Kamyuka, D., Misener, L., & Tippett, M. (2023). Social entrepreneurship in sport: A peripheral country perspective. *Frontiers in Sports and Active Living*, *5*. https://doi.org/10.3389/fspor.2023.1256885).)

This integrated review exclusively examined the literature on SES from a peripheral country context. Our focus was on exploring alternative definitions and concepts within SES theory. We also examined how scholarship from this context had considered decolonial feminist (geographical, gendered, and culturally specific) perspectives in developing SES theory. The term "Peripheral country" was coined by Africanist, Immanuel Wallerstein. He developed the World System Theory in rejection of Developmentalism theory and its essentialist, binary categorization of countries as developed or undeveloped. Wallerstein's system acknowledged the power-grabbing tactics of the dominant core countries and considered the economic and social context that pushed some nations to the peripheries and pulled others to the core (Goldfrank, 2000; Martinez-Vela, 2001). The term 'Global South' is synonymous with 'peripheral country' (the opposite of Global North/ 'core country') and therefore used interchangeably in this paper (Dados & Connel, 2012). Scholars have proposed that decolonial feminist approaches can help unpack alternative ways of understanding, particularly in conceptualizing entrepreneurial activities and theories in sports (Hayhurst et al., 2015; Jull et al., 2017). Thus, this peripheral country SES review used a feminist decolonizing perspective.

4.1 The Option of a Decolonial Lens

Mignolo and Walsh (2018) argued that political and epistemic decolonization is an option, not an imperative. Making epistemic decolonization an imperative works against the principles of decoloniality, which are born on the premise that there is plurality in knowledge. The decolonial option is accepting the task of germinating the re-existence and coexistence of alternative knowledge in the face of overpowering knowledge systems. This option is not an attempt to overturn any knowledge systems but rather the option of using alternative systems that center non-Western and non-European onto epistemologies, histories and politics. [19] Giraldo (2016) offered the "option" of a decolonial feminist lens, which invites scholars to challenge coloniality and the politics of knowledge that privilege Global North academia. A decolonial lens offers the option of broadening the conversation about colonialism to include discourse about modernity - the "visible side of coloniality" (Giraldo, 2016, p. 160). Coloniality refers to the power dynamics

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[19] Onto-epistemological "Is an extension of liminal epistemology where the ontological and epistemological are not separate" (Sheik, 2021). "In Indigenous philosophy, there is no clear distinction between ontology and epistemology due to their relationality" (Held, 2019. p.6).

that long outlived colonialism (the act of colonizing). Kessi et al. (2020) qualified this notion of coloniality by describing a decolonial lens as a project that aims to make visible and undo the power dynamics of "epi-coloniality" at work. Epi-coloniality is the pervasiveness of colonialism that transcends systems to impact our everyday way of life, like how we think, dress, and perform race, class, and gender (also known as the "coloniality of gender"). A decolonial project centers the voices of the colonized; makes them the primary audience; and prioritizes praxis, liberation, and justice as the outcomes of said project.

In addition, Giraldo (2016) emphasized the need to apply decolonial "feminist" frameworks. Giraldo (2016) argued that this perspective was often forgotten in colonial theory and erased by modernity (which privileged Western European and North American feminism). A decolonial feminist sensibility invited a nuanced conversation that explores power dynamics across and at the intersections of race, gender, class, and culture. This feminist lens also prioritized praxis, solidarity, and community (Mohanty, 2003). According to Ozkazanc-Pan (2019), the difference between postcolonial feminism and decolonial feminism was that the latter addressed the influence of politics and governance on gendered lives, while the former assessed knowledge generated from allowing the voice and representation of females. This chapter sought literature about SES from a peripheral country context that accomplished the decolonial objectives of social justice and collective liberation.

4.2   Concept Definitions

4.2.1 Entrepreneurship vs. Social Entrepreneurship

Entrepreneurship is the act of creating a business with the goal of profit-making while assuming all the risk and uncertainty of the business failing (Dollinger, 2008). This definition of entrepreneurship varies from scholar to scholar. Therefore, it provides an amorphous foundation from which to define social entrepreneurship (SE) and, by extension, SES. The primary distinction between social and traditional entrepreneurship lies in the emphasis on a social mission (Kickul & Lyons, 2020). Dees (1998) provided the most referenced definition of SE, characterizing it as the pursuit of a social mission, the identification of opportunities to address this mission, the creation of value in pursuit of this mission, and the application of business principles to innovate with limited resources. Social missions typically begin by identifying a

social problem as they tend to be persistent issues requiring long-term and sustainable solutions (Kickul & Lyons, 2020). To ensure sustainability, social enterprises perform revenue-generating activities, with profits directed towards advancing the social mission and sustaining the enterprise (Mair & Marti, 2006).

4.2.2 Social Entrepreneurship in Sport

As the name suggests, the only difference between SES and SE (described above) is the addition of sport as the core industry, service, or product. The enterprise's social mission is delivered directly through the sports activity (e.g., using a rugby program to keep out-of-school children off the streets) or as the main product/service, with sport being an auxiliary element of the programming (Bjärsholm, 2017). An illustration of the latter context would be an enterprise like Alive and Kicking, which manufactures and sells soccer balls. However, in addition to its commercial activities, the organization also delivers free sexual reproduction education curricula to schools (Alive and Kicking, 2023).

Previously, Dees reserved the definition of SE for non-profit organizations only. However, the profit potential of social enterprises has gained the attention of the for-profit business sector, resulting in the corporate adoption of social causes. The rise of the socially conscious consumer has incentivized private entities to engage in cause marketing and implement strategic social initiatives. Corporate Social Responsibility (CSR) is a corporate management strategy that allocates a budget to meet its stakeholders' social or environmental interests (UNIDO, 2023). Therefore, CSR is exempt from the limited resources and bricolage characterizing traditional entrepreneurship. Unlike social entrepreneurship, CSR does not need to be guided by the values of the community; instead, it honours the desires of the shareholders (Baron, 2007). This distinction between CSR and SE was necessary for the decision to exclude CSR literature from this integrated review.

Sport For Development (SFD) refers to programs that use sport to achieve social and economic development outcomes, e.g., engaging at-risk youth; promoting peace and conflict resolution; sex and reproductive education; social entrepreneurship, and many more (Darnell, 2010). Indeed, SE can be an alternative to and an outcome of SFD. Whereas SFD programs may get most of their funding from external donors, social enterprises primarily fund their operations by

generating revenues as part of their entrepreneurial activities. This difference in funding models is why some scholars promote SES over SFD (McSweeney, 2020), as it provides a more sustainable option for development. SES was distinguished from SFD for this integrative review because it uses entrepreneurial activities for revenue generation, program sustainability, and fulfilling the social mission.

4.3 Methodology

4.3.1 Integrative Review Method

We used Covidence software to upload database searches and perform an integrative review of SES literature from a peripheral country context. An integrative review methodology analyses theoretical and empirical research, thereby allowing for a broad review of primary works of literature. This flexibility is essential where there is a dearth of literature on a topic. An integrative review is used for a multiplicity of purposes, such as defining concepts and reviewing theories and methodologies. By including a multiplicity of sample frames, an integrative review increases the possibility of capturing "the complexity of varied perspectives" that could contribute to the comprehensive development of SES theory (Hopia et al., 2016, p. 663). Crucially, this integrative review followed the principles of Whittemore and Knafl's (2005) methodology. The critical considerations for this methodology involved developing a data analysis strategy that outlined what information was relevant and irrelevant for data extraction. We made sure to explicitly define the purpose of the research, the terminologies and concepts, and the steps for analysis.

Before commencing data collection, we convened on multiple occasions to deliberate on existing phenomena pertinent to the intersection of sport and SE. Leading us to the observation that criticism of SFD has increased (Cohen & Peachy, 2015; Darnell, 2010; Hayhurst, 2014a). We found there was also an increase in scholarly discourse on the institutionalization of corporate social responsibility in sport (Campbell, 2006; Magnusen et al., 2011), sport philanthropy (Groves, 2010; Lee & Babiak, 2019; Ratten & Babiak, 2010), and socially responsible athletes (Agyemang & Singer, 2013; Carter, 2009; Chung, 2018; Martins et al., 2015). These concepts often included a component of social entrepreneurship. This existing discourse was the rationale

for the previous section that outlined the difference between entrepreneurship, CSR, SFD, and SE. This step narrowed the literature search and clarified the inclusion and exclusion criteria.

4.3.2 Problem Formulation

The challenge posed by integrative reviews is that they incorporate diverse variables, topics, samples, and demographics, which can make it hard to maintain rigour and stay on track with what is relevant or irrelevant information. Whittemore and Knafl (2005) recommend that integrative reviews should have a well-defined problem formulation process and that the problem should articulate the purpose of the review. Whitemore and Knafl (2005) advocate for more integrative reviews that apply philosophical, theoretical, and broad perspectives rather than just describing literature. Ultimately, we developed the following:

4.3.2.1 Problem Statement and Objectives of Study

In 2017 Bjärsholm published a systematic review that outlined how sport scholars were theoretically positioning and conceptualizing SES. They also detailed the various contexts of SES that had been explored in the literature. The peer-reviewed papers included in their study were all from a Global North perspective. This integrative review was, subsequently, a response to scholars' calls to further refine the theory and conceptualization of SES (Bjärsholm, 2017; Misener & Misener, 2017; Ratten, 2019).

The lack of articles from a peripheral country context in Bjärsholm's (2017) review of SE in sport research confirmed that there was a gap in the literature. Therefore, this chapter aimed to fill this gap by reviewing the available literature from a peripheral country context and analyzing it for alternative perspectives on SES theory. To provide alternative perspectives to the Eurocentric discourse on SES, scholars posit an approach that intentionally confronts colonial legacies (Hayhurst, 2014a; McSweeney, 2020). Therefore, we propose a decolonial feminist lens as the most thorough approach, as it includes the perspectives of the most marginalized (colonized) voices. In contrast to Bjärsholm's review, this integrative review looks at the literature on SES strictly from a peripheral country context. We analyzed the authors' theoretical and methodological considerations for these explicit contexts.

4.3.3 Literature Search

The following method for conducting the literature search is documented to confirm rigour in selecting a maximum number of suitable sources (Whitemore & Knafl, 2005). We conducted a literature search in the following ten databases, in consultation with a research librarian (who specializes in reviews): Web of Science, Scopus, SportDiscus (EbscoHost), Academic Search Ultimate (EbscoHost), ABI Inform Global (Proquest), ABI Inform Dateline (Proquest), ABI Inform Trade & Industry (Proquest), Business Source Complete (EbscoHost), Sports Medicine & Education Index (Proquest), as well as Sociology Collection (Proquest). The searches were conducted in December 2021 and updated again in December 2022 to identify additional literature. Appropriate subject headings and numerous synonyms for the following main concepts were strategically combined and searched: Concept 1: Social entrepreneurship, Concept 2: Sport, Concept 3: Peripheral countries (World Population Review, 2023). Most peripheral countries were colonies of Western European colonial powers, such as Portugal, Spain, France, and England. For that reason, the search included literature in those four languages.

Phase one included a literature search with no filters or limits on dates and types of publication. A total of n=2805 were de-duplicated using Covidence. N=835 entries were deleted. The search terms included all possible synonyms for entrepreneurship* and a list of as many sports as possible. The titles and abstracts of the retrieved articles were added to Covidence.

In phase two, n= 1970 abstracts were reviewed by two reviewers, and a third reviewer resolved conflicts. Abstracts that had two yes votes moved onto the full-text phase. The abstracts were reviewed for the mention of social entrepreneurship *AND sport*. Due to the dearth of research on the topic and the varied definitions of SES, articles mentioning "sport entrepreneurship" in the title or abstract were also included. At this stage, articles not written in a peripheral country context, articles that focused on sport for development with no mention of entrepreneurship, and articles that focused on corporate social responsibility were excluded.

In phase three, n= 137 articles were accepted, and the full texts were uploaded to Covidence for further review. Non- peer-reviewed articles were excluded. Newspaper articles were also excluded due to a lack of meaningful data on the theoretical and methodological approaches they

used. Two reviewers reviewed each full-text article. A third reviewer resolved conflicts. Articles with two approvals were accepted and included in this review for data analysis. This process resulted in n=12 articles being used for this review.

4.3.4 Data Evaluation and Analysis

Only peer-reviewed articles were included in this literature search, and there was such a small sample reviewed in the end. As a result, it was not necessary to perform a quality appraisal of the literature (Hopia et al., 2016).

A mixed-method and qualitative design of data analysis are cited from Miles and Huberman (1994) as the most applicable designs for integrative reviews. Namely, Whittemore and Knafl (2005, p. 550) recommend the following process: "data reduction, data display, data comparison, conclusion drawing and then verification." First, the authors grouped the selected articles into quantitative and qualitative data. The data was reduced into subgroups that systematically compared definitions, methodologies, theoretical concepts, geographical context, and a gendered focus. This information is then displayed in an Excel spreadsheet. The articles were revisited several times to determine the common themes and concepts. These concepts were compared to the definitions and theories on SES previously detailed in this review, and any deviations or additions to these definitions or theories were added to the table. The theoretical and methodological approaches were interpreted for their use of decolonial feminist approaches.

Falcón's (2016) criteria were used to determine whether a concept, theory, or methodology, from the findings of the integrative review (cf. Appendix G), satisfied the call for decolonial approaches.

The research has an element of:

1. Reflexivity.
2. Being borne in a local context.
3. Alternative onto epistemological logic (Alternative to positivist, technoscientific logic).
4. Local language and colloquial preservation.
5. Practical application or implications for the local context (not just academia).

To meet the call for female voices (Calas et al., 2009; Francombe-Webb & Toffoletti, 2018), the articles were also analyzed to focus on gender.

4.4 Results

We iteratively reviewed the data and our comparisons, exploring various patterns, themes, and conclusions. The conclusions were then shared and discussed with social entrepreneurs in sport from a peripheral country context and other scholars studying SES. Interpretations and conclusions were made for each subgroup. These conclusions are presented in Table 3.

Table 2

Table of Conclusions for Integrative Review

What is the dominant (Global North) discourse on SES	What this review adds
SES theory privileges the Eurocentric views of entrepreneurship	Plurality to the understanding of SES
SES is viewed through capitalist perspectives of entrepreneurship like perceptions for 'empowerment' and the 'entrepreneur as a sole hero'	Entrepreneurship is viewed in terms of community enterprising
SES is often based on colonial tenets	SES is viewed through a decolonial lens (to some degree)
SES and social innovation are distinct concepts	Social inclusion in sport is a form of social innovation in sport, which is also defined as social entrepreneurship in sport
	Dearth of feminine perspectives

A total of n=1971 papers were retrieved from the literature search. Only n=12 papers discussed social entrepreneurship in sport from a peripheral or semi-peripheral context. Studies have explored SE's cultural and geographical contexts (see Riviera-Santosa et al., 2015); however, similar scholarship in sport literature is gravely lacking. This lack of SES literature from a peripheral country context indicates that the theory of SES was developing and deprived of peripheral country perspectives.

All n=12 studies espoused Dee's (1998) definition of SE, describing it as innovatively fulfilling a social mission. Across all studies, scholars maintained Dee's concept of SE. However, the organizational forms of SES varied. The bulk of the papers explored community enterprises (n=3, 25%), which involved concepts such as community-based social enterprise, shared economy (Sunio et al., 2020) and global strategic community relations programs (Hayhurst, 2011).

Twenty-five percent (n=3) of the articles used "social innovation." Only three (n=3) articles applied a decolonial feminist lens. Nearly half (n=6) of the studies had a gendered component, briefly mentioning women in the study.

Only two papers used quantitative methods, namely questionnaires. The rest used qualitative methods (n=10), like case studies (n=3), semi-structured interviews (n=5), and ethnographies (n=2). The explicit use of decolonial methodologies was mentioned in n=3 papers, namely, Ardizzi et al. (2020) and Hayhurst (2011; 2014b) work in Uganda.

East Africa was featured in n=4 papers, making it the region most featured. Surprisingly, almost half the papers (n=5) were written by authors from or living in the country being studied and encultured in the local context.

4.5   Discussion

4.5.1 Theories, Concepts, and Definitions of SES

In all three concepts of community, the overarching priority was placed on "community" rather than revenue generation. The community assumed responsibility for developing, investing, and

making the enterprise successful. Additionally, the community played a role in determining whether the innovation had social value. By fostering a strong rapport with the community, the local entrepreneur leveraged this relationship to garner support and buy-in for the solution. Consequently, the enterprise's success depended on the community's acceptance of and interest in the enterprise. Community enterprises are organizations that innovate products or services to meet the social needs of whole communities (Vestrum et al., 2017). Community enterprises "typically attempt to stimulate social and cultural life, increase business development, and strengthen community identity with the aim of building community resilience" (Vestrum et al., 2017. p. 2). However, this definition was used with caution, as it is derived from a Eurocentric context, where depopulation was often the impetus of SE (Vestrum et al., 2017).

Hayhurst (2011) cited King (2001) to describe global strategic community relations as relationships between corporations' social strategies and the community. Hayhurst's (2011; 2014b; Ardizzi et al., 2020) papers were not excluded because they centred on the community and the entrepreneurial desires and demands of the community over the corporations' goals. Hayhurst's 2014 paper on the "Girl Effect" amplified the experiences of the enterprise, the participants, and the community over that of transnational corporations. Admittedly, excluding other literature that mentioned CSR (during phase one) may have prevented the researchers from finding more articles that emphasized the community and community-run programs instead of the corporate's interests. However, engaging in such exploration would have adjusted the scope of this review.

The term "social innovation" was included in the literature search as a synonym for social entrepreneurship. According to Rodriguez (2017), SE – setting communal strategies and promoting social change – provides the mechanism for social innovation. Much like "community enterprises," the value of the innovation and, subsequently, the success of the innovation is determined by the invested interest of the community.

These articles on social innovation were selected for review because they depict innovation as a mechanism for entrepreneurship aimed at addressing social needs (Zhao, 2005). Morgado et al. (2015) introduced social inclusion in sports as a social innovation that creates value by bringing about social awareness about marginalized populations. Social inclusion moves the economy

forward by "serving a new market" (Dees, 1998, p. 2). This contribution broadens the scope of SE. Therefore, scholars can define a social enterprise as an enterprise that finds innovative ways to deepen the inclusion of historically marginalized populations (i.e., inclusion in decision-making, product/service design, and other operational or functional aspects of the organization). This connection between "innovation" and "inclusion" in sport is further validated by González-Serrano et al. (2020) bibliometric analysis of sport literature. The analysis found that the keywords "social innovation" and "entrepreneurship in sports" appeared as a prominent cluster in the literature (Serrano et al., 2020, p. 19). The concepts have developed into a distinct field of study in sport. Within this field, the concept of 'Sports Innovation for Inclusion' was sighted the most.

There are two examples (n=2) of literature borne in a local context that linked social innovation (in the form of social inclusion) to entrepreneurship in sport. First, Morgado et al. (2015) use context-specific literature to develop meanings for social innovation. They applied a case study of a local Brazilian athlete from a marginalized community who became a social innovator by targeting people from similar backgrounds as beneficiaries of his social enterprise. Secondly, Ardizzi et al., 2020; Arnold & Dewald, 2011) explain how the social inclusion of women can bring about social change and economic growth. They explored contexts where locals pursued economic independence by challenging the gendered use and perceptions of bicycles. Ardizzi et al. (2020) employed a researcher who was immersed in the local culture, allowing the team to interpret local perceptions about bicycles based on their familiarity with the context. The encultured researcher also provided a colloquial context to how positive deviance from the gendered use of bicycles fostered inclusivity for women and girls. These examples, from a Global South perspective, help to develop more comprehensive concepts in sport scholarship that encompass a plurality of lived experiences and cultures. In this case, social inclusion was centred as an approach for SES.

Feminist researchers in management studies have called for research that explores nuanced and gendered ways of creating social value (i.e., enterprising) (Calas et al., 2009). Ljunggren and Sundin (2016) invited scholars to look for innovation that stems from the microphenomena experienced by marginalized communities, mainly how value was created and quantified outside of capitalist economic imperatives. Francombe-Webb and Toffoletti (2018) also encouraged

scholars to view decolonial feminism as a critical lens for sense-making rather than a theory or methodology. In doing so, scholars were invited to examine gendered power relations beyond the binary of female oppression and male power. Instead, a feminist lens requests that researchers critically assess whose voices were being centred and whose were being pushed to the peripheries. Hayhurst's work was the only work in this selection of articles (n=3) that explicitly applies this decolonial feminist lens to center alternative perspectives.

The work on bike-sharing and Bicycle for Development (BFD) of Ardizzi et al. (2020) features prominently in this review (n=3). This work navigates the intersection of entrepreneurship and sport for development while also representing some of the few studies that delve into feminist decolonial perspectives of SES.

4.5.2 Gender Focus

These studies (n=6) did not provide enough detail on the nuances of gender in a peripheral country context, nor did they assess gendered leadership in SES. Only three studies – all authored by Hayhurst (2011; 2014a) – centered the female perspective by introducing the female voice using decolonial-feminist methodologies. Despite including the female perspective, Hayhurst (2011; 2014a) only explored women participating in SES programs; no studies focused on SES that were women-led. Her research introduced interpretations of the word "empowerment" and the concept of "entrepreneur as a sole hero" that questioned the dominant language used to describe SE (Hayhurst, 2014a; McSweeney, 2020). Without the voices and perspectives of women from the Global South, the masculine and Eurocentric dominance in entrepreneurship and the fallacy of universal feminism (Mohanty, 2003; Hayhurst, 2014b) remain unchallenged and threaten to perpetuate academia's erasure and oppression of women in the Global South. Female voices of the subaltern often challenge the discourse of modernity (Sheik, 2020).

New interpretations, based on peripheral country logic, could also challenge the entrepreneurial criterion and characteristics used to identify enterprises and entrepreneurs (respectively). By homing in on the gendered component, this study added to the call for gendered perspectives in sport scholarship and knowledge production (Anderson, 2012; Calas et al., 2009; Hayhurst, 2014b, 2016).

4.5.3 Methodological Approaches

Authors of studies in a peripheral country context used various qualitative methods of inquiry to explore the concept of SES. The two papers that employed a quantitative questionnaire were from a semi-peripheral country context, specifically a Croatian and Portuguese context. These studies used a broad-based, universal understanding of SE; they quantified the phenomenon rather than exploring the concepts in SES. A key objective of this paper was to determine whether alternative perspectives were included in the development of the concept of SES. We argued that critical decolonial feminist thought provided an exploratory framework that grounded theory and concepts in alternative perspectives. To determine whether a decolonial feminist lens was applied, the literature was analyzed for the use of critical approaches. The section below discusses five critical approaches of decolonial feminist work and how the articles employed them.

4.5.3.1 Reflexivity

Reflexivity was not apparent in many of the studies (n=7) and, therefore, did not overtly acknowledge the geopolitics of neoliberalism, i.e., the Global North and Global South power divide. In the studies that did use reflexivity, decolonial practices extended beyond the researcher's reflections on their privilege, power, and bias (Vadeboncoeur et al., 2020). Ultimately, critical reflexivity ensured that all five forethoughts for decolonization were incorporated into the research design and applied at all stages of the research (Shaw & Hoeber, 2016; Thambinathan & Kinsella, 2021). Ardizzi et al. (2020) conducted their methodology through a critical interpretivist lens. Throughout the study, they reflected on how individuals and organizations made sense of and derived meaning from social phenomena. Within the framework of critical interpretivism, the authors assumed that society forms meaning and interpretations based on local circumstances and contexts. This lens employs reflexivity and refrains from altering the local meaning of things for the purposes of academic consumption. By preserving the local meaning of things, the authors acknowledged epistemological value in local definitions and meanings. Thambinathan and Kinsella (2021) posited that any research that exercises reflexivity to challenge colonial legacies, assumptions about epistemologies, and power dynamics is engaging in some degree of decolonization.

4.5.3.2 Borne From the Local Context

The cultural, historical, and material contexts were firmly attached to sense-making and social reality. In their study, Ardizzi et al. (2020) contextualized political and social considerations with an overview of Uganda's history. The research and resulting solutions addressed the issues that the local community and elders saw as a priority. The research design and questions were informed by local stakeholders and customized to the local context. Understanding the local context helped to identify the onto-epistemological roots of their interpretations. "Having an encultured informant who is from and lives in Uganda as a crucial member of the research team from the inception of the project until the writing of the project was crucial in sensitizing members of the team not familiar with Uganda to the range of local issues and power dynamics issues in and around research locations" (Ardizzi et al., 2020, p. 14).

4.5.3.3 Alternative Onto-epistemological Logic (alternative to positivist, technoscientific logic)

There is a lack of research that seeks to understand humans as social beings and how relational knowledge impacts the definitions of SE (Forouharfar et al., 2018). Falcón (2016) described ontologies from the Global South as relational. The most important relationship is that of ontological-epistemological re-existence, i.e., recognizing alternative sites of knowledge (e.g., the spiritual realm, the body, the land) and connecting these sites to rigorous ways of knowing (Sheik, 2020). Despite indigenous research and decolonial research scholars calling for the acknowledgment of alternative ways of knowing, none of the papers selected in this review cultivated knowledge from alternative sites of onto-epistemology.

4.5.3.4 Local Language and Colloquial Preservation

In her research, Hayhurst (2104b) used the word "empowerment" to demonstrate how meaning could be lost or misinterpreted when words are translated from a Global North to a local discourse and vice versa. She emphasized the importance of contextualizing and preserving the local meaning of words, Ndlovu-Gatsheni (2018). In their findings, Ardizzi et al. (2020) discovered that the word bicycle held different meanings depending on the context. "Respondents told us about the bicycle as a shared 'village bicycle,' a tool for the poor, a signifier of illness (HIV/AIDS), and more" (Ardizzi et al., 2020, p. 40). In centring the local

voice and meanings, these papers open a window into an alternative interpretation and practice of SES. They encourage scholars to explore further and glean from the knowledge held in these alternative meanings.

The rest of the papers had no explicit consideration for linguistics. This omission of local languages threatens to reinforce the power dynamics that govern the politics of knowledge production (Falcón, 2016). It makes a statement about who the research is for, what languages knowledge can be held in, and the need for foreign interventions to produce knowledge (Tuhiwai-Smith, 2012).

4.5.3.5   Practical Application for Local Context

The literature did not demonstrate practical implications that go beyond academia and explore the local and practical application of the research (Grosz-Ngaté, 2020; Kessi et al., 2020; Thambinathan & Kinsella, 2021). According to Tuhiwai-Smith (2012), the knowledge from research is disseminated back to the locals it was mined from, in languages and theories that make this knowledge unrecognizable to the locals. This "newly produced" knowledge is then prescribed for the local context and administered by "experts" from the Global North. Ardizzi et al. (2020) conducted research that engaged the local community from the very beginning of the process. They focused on the issues the community prioritized and the solutions they sought to be implemented. The community also decided how they wanted the information to be disseminated. The organizations in the Ardizzi et al. (2020) paper did not want to be anonymous in the dissemination of the research. Practically, this served as a means of marketing the work of Bicycles for Development (BFD) organizations in Uganda and served as an example of success. Their conclusion also provided practical reflections that could improve the rollout of BFD projects in other communities (Ardizzi et al., 2020).

4.5.4 Geographical Context

"Where the research grows from and who funds it matters as much as if not more than the kinds of research methods/strategies used or the theoretical frameworks that inform such work" (Zavala, 2013, p. 57). This quote captures the principle of geographical context within decolonial feminist work. It recognizes that geopolitical lines that favour the Global North are embedded in

the politics of knowledge. The encultured scholars did not consider an overt decolonial lens that aimed to de-center Eurocentric knowledge.

Encultured researchers may not feel equipped to conduct decolonial research. Decolonization might not have been their primary academic focus, and they may not have grappled with racial and neocolonial power dynamics like their White counterparts, resulting in less reflexivity. Additionally, for scholars working from a peripheral perspective, the primary challenge may lie in getting their work published, making the adoption of seemingly less rigorous research approaches a risky endeavour. This prioritization of publication for career advancement might overshadow considerations of decolonial methodologies.

4.6   Conclusion and Future Considerations

Authors (particularly scholars from the dominant North) often enter new geographical contexts seeking something novel to share with the academic world. This need for knowledge production often stripped communities of their indigenous knowledge and repackaged it in jargon, theory, and other academic devices (Tuhiwai-Smith, 2012). This capitalist approach left the purpose of research and the dissemination of research up to the researcher instead of allowing the indigenous community's agency to determine the issues they wanted to focus on and the solutions they wanted to pursue. The Canadian Research Ethics Board has increased ethical awareness on how research should engage the community it was researching (with). Practical dissemination and application of research to and for the community have become a requirement for most studies. However, these requirements were amiss in not requiring that researchers commit to celebrating and re-affirming a community's indigenous ways of being, knowing, and doing (Sheik, 2020). Without institutional acknowledgment of indigenous knowledge, European and North American academia will continue to dismiss a plurality of knowledge in preference of "othering," demeaning, and marginalizing alternative ways of knowing.

Coupled with the need to celebrate indigenous knowledge is the need for epistemic justice and liberation (Ndlovu-Gatsheni, 2018). Creating opportunities and spaces for indigenous researchers to grow in epistemic freedom, get trained in decolonial methodologies, and become versed in decolonial approaches is integral to indigenous knowledge cultivation. Contemporary research methodologies embody decolonial tenets, like guided collaborative autoethnography (Cooper et

al., 2017; Lapadat, 2009, 2017), counter-storytelling (McSweeney et al., 2023) and feminist participatory action research, that can be used to democratize research and center alternative perspectives in sport scholarship.

It is encouraging to see authors in peripheral countries researching SE. Additionally, it is heartening to witness authors apply decolonial approaches to their research, whether consciously or subconsciously. One may hypothesize that as more sport scholars from the Global South (much like me) find their place in academia, more assertions of decolonial tenets will appear in their scholarship. The struggle with decolonial work for Global South scholars is the need to first "decolonize the self" and critically apply, reject, or manipulate dominant Global North discourse (Sheik, 2020; Popova, 2016; Kessi et al., 2020). However, a call to intentionally apply decolonial feminist critical sensibilities to decolonizing research cannot be ignored or put off. Due to the pervasiveness of patriarchy in "sport" and "entrepreneurship," this call cannot be taken passively; decolonial feminist approaches require intentionality. Examining alternative perspectives from this decolonial lens will contribute to the plurality of key concepts in sport literature. This approach dispels the fallacy of a universal definition (which serves the dominant discourse of Global North academia), favouring a multiplicity of small-batch and nuanced definitions with practical applications for specific communities.

Chapter 5

"Researchers should note that decolonizing research is not as much about the method but more about the spaces that can enable the research process – and that through this process, researchers' identities also become reshaped or transformed. Scholars writing in this field argue that researchers should use an indigenous lens in all phases of the project to scrutinize the choice of theoretical frameworks and methodologies they use and how research findings can be translated into actions that promote social justice" (Keikelame & Swartz, 2019. p.1)

5 Methodological Approaches

In this study, I employed various methodological approaches that diverged from Western frameworks of reasoning (Santos, 2015). Precisely, these methodologies departed from the following logics: the globalization (producing for generalization, commodification and othering) of knowledge and thought; categorizations and dichotomization of categories; the logic of linear, temporal, and replicable processes; and the promotion of the individualized self (Grosz-Ngaté, 2020; Lykke, 2010; Sheik, 2020, 2023b).[20] Instead, I co-created research that collected and shared multiple perspectives and truths; contested the coloniality of dichotomized identities and systems; honoured multiple realities; and encouraged collective unlearning, liberation and justice. This chapter commences by elucidating the philosophical rationale (paradigmatic) underlying the adoption of these methodological approaches and concludes with a theoretical exposition of the different methodologies (Lykke, 2010).

5.1 Botho: As a Philosophical Paradigm

My research and I are situated in the onto-epistemological beliefs of *Botho*. *Botho* is the Setswana equivalent of the relational ethics known as *Ubuntu*. This African philosophy *Ubuntu*/*Botho* stems from the Zulu expression '*umuntu ngumantu ngabantu*,' which can be interpreted as: "A human being is a human being in the ethical sense only through the

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[20] Sheik (2021) speaks of a self-made individualized self, that buys into a lie that one can make themselves by producing, owning, and commodifying. She posits that it is upon this myth that Western self-study methodologies like autobiographies, autoethnographies etc.… are predicated.

recognition, respect, affirmation, and promotion of the well-being of other human beings, including the whole of nature" (Sheik, 2021, p. 35). As I have been socialized within Setswana culture, I will utilize the term *Botho*.[21] However, when discussing the work of scholars from other cultural backgrounds, I will use the term *Ubuntu/Botho*.

Batswana often reference *Botho* in terms of its antithesis, *hana Botho* (to not have *Botho*), which we colloquially use to describe a person's character. It describes someone who lacks respect for others or "the other." I, however, turn to *Botho* as a philosophy. According to *Botho*, the relationship with "the other" is regarded as one with the spiritual, metaphysical, physical, cosmological, ancestral, natural, and human world (Mkabela, 2015; Sheik, 2021).[22]

The reality of *Botho* recognizes that all life is interconnected and multidimensional. It believes that history, society, spirituality and the physical world that connect us are interpreted differently depending on time and perspective; they are, therefore, not universal nor absolute. *Botho* does not call for collapsing differences, as dominant differences (race, gender, etc.) will always be apparent distinguishers. Instead, it challenges this categorizing of identities and calls for recognizing the commonalities that connect us to our non-dominant differences, such as differing perspectives, experiences, or motives; I refer to these as "connected differences" (Santos, 2015; Sheik, 2023b).

Botho exalts the notion of 'the other,' which essentially is embodied as a relationship with the world around us - land/nature, people, and spirits. From this perception of relational existence in the world, the plural self is birthed and comes into knowing that 'I am because you are.' Principles of *Botho* use this logic to reason that the 'whole makes the individual' and, therefore, privileges collective, relational, and cyclical ways of knowing and being. These values are espoused in Sheik's (2021) introduction of liminagraphy as a life-affirming approach to research.

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[21] I also use the term Botho to draw attention to and refuse the commodification and essentialization of Ubuntu, in Western scholarship.

[22] It is not lost on me that when applied to Western discourse, 'other' emphasizes binary difference in terms of power. i.e. who is superior vs inferior, who is intelligent vs senseless, who is human vs non-human? Edward Said (1978) explains the how this fictitious other, created in Western imagination resulted in the idea of the 'oriental' *(see Orientalism).*

In the next section, I will explain liminagraphy and how it came to inform and affirm the various methods applied in this research.

5.2   Liminagraphy as a Research Approach

I positioned liminagraphy as the underlying approach to this entire dissertation. Liminagraphy is an approach to research; it was collectively conceptualized by Sheik (2021) and colleagues as the practice of "life-affirming research" (p. 129). In December 2021, I stumbled across a Facebook post by Dr. Zuleika Bibi Sheik announcing the completion of her Ph.D. and offering to send her thesis to anyone interested. I immediately responded, not knowing that her work would give me the vocabulary to articulate my external and internal conflicts with Western academia. In the same way, a transformative methodological approach has roots within the transformative paradigm, liminagraphy is an approach that has its roots in *Ubuntu/Botho*.

Due to *Ubuntu/Botho*'s onto-epistemological views on knowledge (plural, relational, and cyclical), liminagraphy approaches to research in a culturally sensitive "non-dirty" way.[23] Below is an overview of how liminagraphy informed my approach to knowledge and subsequently determined the research approaches and methods employed in this dissertation. For an understanding of the etymology of liminagraphy, see Sheik (2023b).

5.2.1 Finding Knowledge

Liminagraphy subscribes to relational ways of knowing; these relational spaces are regarded as sites for onto-epistemological knowing. Therefore, the naming, honouring, building, and nurturing of relationships and connected differences were prioritized in the doing and the writing of this research. Liminagraphy regards "the body" as whole – mind-flesh-spirit – and considers them a reservoir of knowledge and memories. Therefore, emphasis was placed on methods that explored the relationship between the plural self, the different parts of ourselves, and research. There was also an emphasis on approaches that allowed for collective (un)learning. This

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[23] Tuhiwai-Smith (2012) explains that the word 'research' became a dirty word for indigenous communities as it has historically led to a lot of pain and violence against these communities through the commodification of their knowledge and pain.

involved learning from each other's similarities and differences, learning from each other's experiences and the surrounding environment.

5.2.2 Collecting Knowledge

Liminagraphy calls for deep onto-epistemological listening, which calls for searching for knowledge in multiple realities. In my research, I sought ways to listen to and engage with all parts of ourselves (mind, flesh, and spirit) through remembering, sensing, and theorizing. Sheik (2023b) posits that Western methodological or disciplinary ways of inquiry cannot research the collective and enfleshed ways of knowing. This is because knowledge emerging from "the body" is not always intelligible, static, or disciplined; therefore, my research favoured dynamic, iterative, and amorphous methodological approaches to capturing knowledge. Liminal ways of knowing are to be understood as fluctuating, cyclical, uncategorical, unproductive, illogical, and non-rigorous, according to Western monocultures (cf. Santos, 2015). However, liminagraphy celebrates liminal ways of knowing, allowing us to see both the Western perspective and our own.

This knowledge is, therefore, not produced as this would imply a linear framework that can be standardized and replicated (Tuck & Yang, 2014).[24] I posit that it would also imply that knowledge did not exist prior to the research or that the existing knowledge and its practical applications were of little value before being captured and repackaged through Western methodologies. Instead, I adopted this *Botho*-informed approach to collecting knowledge to embrace the term cultivation instead of co-production of knowledge. This research favoured cultivating methods and approaches that facilitated (a) the recontextualizing of knowledge, (b) the reconceptualization of knowledge, and (c) the re-presentation of reimagined knowledge (Tuhiwai-Smith, 2012).

5.2.3 Sharing Knowledge

The objective of liminagraphy is to offer "a pathway to decolonial re-existence and collective liberation" (Sheik, 2023b, p.8). The dissemination methods in this dissertation were meant to

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[24] I use the word 'producer' drawing on the concept of 'academic capitalism' and the idea that knowledge is a commodity with a market value, that can be "traded, sold and consumed" (Sheik, 2023a. p.27)

deliver social and epistemic justice for those involved in the research.[25] In Chapter Six, I provide a more detailed description of how liminagraphy and its approaches to research methodology were honoured in the research procedures of this project. Sheik poetically describes how liminagraphy research is to be read.

> When reading a liminagraphy [research], we honour the telling of the growing season; we don't try to copy or, replicate or generalize, we listen to the story, and we take those seeds that we need for our garden, nurture them and allow them to germinate…to come to light. (p. 130)

5.3   From Thinking 'With' to Thinking 'Through' Theory

The second methodological approach to this research was my approach to thinking "through" theory. Tuhiwai-Smith (2012) asserted that Western research often used theory to essentialize and thus generalize ways of knowing; this theory is not always kind or ethical towards indigenous people.[26] My work recognizes the importance of theory in providing an interpretation of realities, as well as offering language and space to strategically plan the actions needed to investigate said realities (Tuhiwai-Smith, 2012). In the same light, understanding theory is necessary if decolonial scholars are to resist being adversely theorized.

Mazzei and Jackson (2018) proposed thinking "with" theory as a new "analytic for qualitative inquiry" (p. 1244). They challenged academia's traditional linear qualitative process of coding, analyzing, and reporting findings. Instead, they welcomed researchers to consider applying multiple post-foundational (e.g., deconstruction, feminist poststructuralist, and post-humanist) frameworks and theories to the same data, with an additional invitation for scholars to reinvent and reconstruct approaches and conceptual models, Mazzei and Jackson (2018) explained that thinking "with" theory is an ontological way of "doing" research and creating realities for the research (p.1242). I conclude that this approach constitutes a re-enforcing of said theory and is counter-critical in its claimed "discovery" of "unthought approaches to research" (Mazzei &

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[25] Justice from epistemicide (see Chapter 1)

[26] Santos (2015) speaks of the Western myth of a 'general epistemology', which is what Western academia's generalization of theory attempts to do.

Jackson, 2018, p. 1244).[27] Hence, to circumvent adverse theorizing, I embrace the approach of thinking "through" theory.

I asked myself, "Unthought by who?" I submit to the option that what might be "unthought" in Western approaches to research may be a practice or thought used in alternative knowledge systems. My academic discourse opts for a decolonial approach of thinking 'through' theory, which is a process of grappling with theory to de-link it from its colonial logic (Giraldo, 2016).[28] Instead of only contextualizing a theory, a decolonial approach confronts the "racial biases and colonial origins" of the theory's ontology and history (Banerjee, 2022, p. 1081). As "a critical pedagogy of decolonization," I questioned and tried to always reframe theoretical perspectives in contexts that privileged African or non-Western history and thought (Tuhiwai-Smith, 2012, p. 128).[29] I want to clarify that thinking "through" a theory does not equate to rejection of a theory. On the contrary, this approach accepts plural perspectives on a theory, thus staying open to the affirming possibility that thought pre-existed Western research and opted to center African thought and contexts (Ndlovu-Gatsheni, 2018).

5.4 Decolonizing Methodologies

Decolonization is an approach and a project that actively resists and deliberately undoes epicoloniality (Kessi et al., 2020). Epicoloniality describes the colonial legacies that transcend colonial systems and structures and are internalized in our ways of doing, ways of being, thoughts, biases, and preferences (Kessi et al., 2020).[30] At the same time, decolonization entails working tirelessly to create spaces where alternative ways of knowledge can be affirmed and cultivated. Kessi et al. (2020) simplified how to determine if a project used a decolonizing methodological approach. They suggested that decolonial work asks the critical questions: (a) Who is the research for? (b) What is the research for? and (c) Whom does the research center? If

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[27] The word 'discovery' is linked to the logic of and justification for colonization. It holds painful connotations for victims of colonial histories.

[28] The word 'option' appears several times in this dissertation to demonstrate an ongoing critical choice to decolonize (Mignolo, 2011). See Chapter 1 Section on *Context-Specific Rationale for Using Decolonial Lens*

[29]. As a Motswana, African history is my primary concern, non-Western is secondary.

[30] For instance, the privileging of lighter skin tones (colonialism) within Setswana culture

the answers are not: (a) For the currently-formally colonized, (b) For practice/justice/liberation, and (c) For the voices/experiences/perspectives of the currently-formally colonized, then decolonial work is not decolonial work (Kessi et al., 2020).[31] With the addition of a liminagraphy approach, for the currently-formally colonized, decolonial work re-affirms our existence and allows us to find "collective liberation through relationality, reciprocity, accountability and coalition" (Sheik, 2021. p. 8).

In affirming that this is a decolonial project, I offer the following answer to Kessi et al.'s (2020) questions. My intellectual exploration was undertaken and written with and for women in Botswana's sport system. I have also completed this work for other scholars of colour, embarking on a decolonial research project. The research centers the voices and practices of women in sport in Botswana, sharing their perspectives on SES. Lastly, I focused on the challenges in the sports system that the women valued and wished to prioritize. This research also provided a platform for these women to share their knowledge, collectively (un)learn from each other and co-construct research that helped find solutions to these issues. For this reason, the women are referred to as co-researchers or, for purposes of this study, the *basadi*. Ultimately, the women identified the solutions that most practically met their needs. Tuhiwai-Smith (2012) advised that decolonial methodologies should not only honour indigenous communities' right to self-determination and the right to devise solutions to their problems but also respect the imperative of preserving their culture and language. In Chapter Six, I describe how this project celebrated, included, and centred the cultures and languages of these women throughout the research process.

5.4.1 Decolonizing of the Self as a Methodological Approach

As mentioned in Chapter One, locating myself and navigating the outsider-insider- "outsider within" continuum within this research became an important approach to practicing reflexivity throughout this research process. In my reflections and reflexivity, I paid particular attention to

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[31] Again, this hyphen reminds us of the link between modernity and coloniality, describing them as one in the same (Giraldo, 2016).

ways in which I could de-link thought and practice from Eurocentric logic[32] and modes of knowledge acquisition (Mignolo, 2011a). At the same time, I tried to remain critical and conscious of the power dynamics that governed my plural self, that is, my relationship to the research context, the academy, the *basadi*, and the different (feeling, knowing and record-keeping) parts of my conscious body (Datta, 2018; Sheik, 2023a; Tuck & Yang, 2014). At times, the structures that governed these identities were hard to pinpoint as they were buried through centuries of history and tied together by invisible threads of internalized colonial logic. However, Sheik (2021) described decolonizing of the self (DOS) as a call for healing by reimagining ourselves "in relation, invoking within us the connection to ourselves, our ancestors, the land, our bodies and others, so that the knowledge that is inherent and deep within us may be cultivated" (p. 2). Therefore, while difficult, it was important to recognize the epicoloniality that informs my positionality and find methods that critically facilitate the process of de-linking.

Popova (2016) describes DOS as a process of reflection and reflexivity that employs Tuhiwai-Smith's (2012) five conditions for decolonization. The conditions include building critical consciousness, reimaging the world and our position in it, intersecting different approaches, ideas, social categories and tendencies, disturbing the status quo of hegemonic movements, and recognizing how structures exploit imperialist power dynamics.

In the introductory chapter (Chapter 1), I touched on the first condition of DOS, "building critical consciousness," and its work as a "remembering" project. Here, (after sharing my approach to this research), I chose to record my experience of critical consciousness as a practice for deep epistemic listening (Tuhiwai-Smith, 2012, p. 267). I also articulate the notion of thinking "through" theory as a practice of reimagining the world - through *Botho*-informed realities and African histories. In doing and reimagining, I consciously practiced resistance - sometimes refusal - to colonial ways of knowing in favour of indigenous ways of knowing and African thought.

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[32] Again, I refer to Santos (2015) Western epistemologies of logic which entail reasoning in linear, categorical, universal/generalized, and productive ways.

5.4.2 Liminal Positionality

According to Icaza (2022), "All knowledge has a specific geo-historical and body-political origin, or in other words, all knowledge is generated in concrete places and ecologies and by concrete bodies" (p.16). In the sections below, I have described some of the intersecting systems and realities (geopolitical, cultural and gendered) that governed the location of my positionality and were, therefore, subject to DOS. Merriam et al. (2001) suggested that positionality is more of a dynamic, temporal process than a static statement. Positionality can, therefore, be viewed as a liminal space – a transitional space at the intersection of multiple borders (Sheik, 2023b; Vadeboncoeur et al., 2020). During this research, I constantly negotiated and navigated my positionality (and the option to decolonize) at the intersections of academia, culture, gender, and geopolitics. In the following sections, I elaborate on these intersections and elucidate how choosing to decolonize in these spaces enriched my methodologies in this research.

5.4.2.1 Gendered Space

Black-African-Woman, Christian, cis, daughter of African immigrants, and educated

This may have been the most visceral of spaces, as I experienced it both externally through socialization and internally through the body (Sheik, 2021). Therefore, in this research, my negotiation with gender often presents itself as advocating for social justice or crying for healing and re-existence. I allow this to be the starting point of this research.[33] Therefore, my embodied gender can be recognized through the reflections and reflexivity in my excerpts on critical consciousness and in the footnotes of this dissertation. They are included to help move this research along in the "directions in which body, passions and emotions pushed [it]" (Lykke, 2010, p.179). Understanding my gender through intersectionality allowed me to build solidarity and relationships that transcended the impact of patriarchy (Mohanty, 2003; Francombe-Webb & Toffoletti, 2018).

We were able to share common experiences and learn from varying perspectives of gendered spaces. In these gendered spaces, I sought intersecting ways of knowing, embraced plurality,

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[33] Sexual difference theorists argue that female difference should be used as an epistemological starting point (Lykke, 2010).

refrained from speaking on behalf of others, and advocated for collective liberation. The work of decolonial feminists like Giraldo (2016), Mohanty (2003), and Velez (2019) allowed me to negotiate the intersections of academia and gender. Their work equipped me with the vocabulary to name the power imbalances across liminal spaces and helped me decide when and how to take the option to decolonize.

5.4.2.2 Cultural Space

Motswana, born into Setswana culture and raised by a Sesotho (from Lesotho) mother, Buganda (from Uganda) father, and North American pop-culture. An immigrant to North America. A female Motswana former athlete

Merriam et al. (2001) asked, what makes one an insider?' To answer this, I think of my mother. She would often temper my aspirations of returning home to Botswana by saying, "We are not waiting for you!" By "we," she was referring to Batswana, particularly the current culture. She was trying to prevent me from making the mistake of taking a cross-section of home, theorizing it in the Western academy and expecting nothing to have changed when I returned to Botswana to apply my theories. For this reason, I chose to write about Botswana and its cultural context in the past tense. To establish insider status with the *basadi*, during my time researching in Botswana, I often shared the stories of my time on the national team. I also revealed relationships I had with other women in the sports system. I leaned heavily on my experience of being a national team athlete and remained cautious of over-using theory, academic jargon, or rigid academic methods. I also recognized that "language, idiomatic expressions, cultural beliefs and attitudes" were important for being awarded insider status by the *basadi* (Keikelame, 2018, p. 221). Therefore, during the research, I always welcomed discussions and debates in Setswana.[34] This helped to affirm the *basadi* as experts in their culture and their lived experiences but also helped me build rapport and put the women at ease by making the role of researcher less intimidating (Spaaij et al., 2018; Collison & Marchesseault, (2018).

Postcolonial and decolonial discourse is hardly the center of conversation in Botswana, especially within women's sports. However, an inferiority complex based on the mastery of

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[34] One of the official languages in Botswana.

English and the pursuit of Western modernity often exists (Fanon, 2021). I had to be intentional about emphasizing and privileging the Tswana language, cultural practices, and ways of knowing. It took time before the *basadi* were fully comfortable using Setswana for the research; this may have been because they were not convinced that I would understand them, or maybe they thought I expected them to speak English.[35] However, as the research project went on, they became more comfortable speaking Setswana. As the Setswana flowed, so did their imagination. It flowed, revealing the *basadi's* elaborate visions and desires for research. I also made it a point to gently refuse the *basadi's* attempts to use Western culture and practices as benchmarks for the solutions they devised. In addition, I often found myself denouncing self-deprecating colloquial portrayals of the West.[36] I believed it was my responsibility to be critical of modernity-coloniality and move away from colonial mindsets, which could render this research as yet another colonial project conducted in the peripheries.

While negotiating the intersection of academic and cultural space, a key consideration was the fear of a multicultural approach, which produced cultural essentialism and essentialist ways of thinking (Lykke, 2010; Mohanty, 2003). It was very hard to find literature that addressed my specific cultural context, and therefore, it was hard not to borrow from other peripheral country contexts. While this was important for recontextualizing and reconceptualizing theories, I had to stay critically cautious of adopting portrayals of culture and voice that assumed a position of subalternity - identifying with a system that has denied me/us power (Tuck & Yang, 2014). To combat essentialization, we (the *basadi* and I) engaged in elaborate discussions about the stakeholders we needed to extend this project, and this helped me remain cognizant of which voices were missing from the research. Lastly, the analysis and dissemination of this research were guided by narratives and storytelling, which strived to maintain the culturally specific contexts often erased in Western academic practices.

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[35] This reminds me Fanon's (2021) quote "Mastery of a language affords remarkable power…Every colonized people-in other words, every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality finds itself face to face with the language of the civilizing nation" p.18).

[36] The co-researcher used the term "ko makgoweng" (at the White people's place) or "ko mahatseng' (overseas) which are used to describe how things are done better in the West or in White spaces.

5.4.2.3 Academic Space

Ph.D. candidate in sports management and leadership at Western University, London, Ontario, Canada – Former pharmacist with a bachelor's degree from a post-apartheid South African University (Wits)

From an outsider-within position, I was constantly confronted by systems that perpetuated cognitive injustice of indigenous and othered ways of knowing. Negotiating the academic space was often met by epistemic injustices that governed ethics applications, grant applications and academic journal writing. I had to constantly defend my position that encultured knowledge was actual knowledge, that the needs addressed in the project were important, or that my alternative ways of reasoning were sufficiently rigorous (Shaw & Hoeber, 2016).[37] Tuck and Yang (2014) resisted the commodification of what they called "stories of pain and humiliation" by appealing to decolonial scholars to engage in the practice *of* "refusal" (p. 223).[38] Learning to refuse was a courageous and costly task but well worth the reward of presenting research that respected the wisdom and desires of the *basadi*. [39]

5.4.2.4 Geopolitical Space

Educated in the South African, British, American, and Canadian systems. Residing in North America and a citizen of Botswana

Decolonial positionality is acutely cognizant of geo-historical positions that occurred, occur, and change as modernity-coloniality evolves (Vazquez, 2020 cited in Sheik, 2023a). This is to say, decolonial positionality navigates and negotiates biased histories that have trapped peripherized actors in single narratives as othered people with othered knowledges. Acknowledging these histories illuminates the origins and perpetuation of geopolitical power dynamics associated with

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[37] For scholars of colour in the Western academy, this space may be impossible to negotiate without the assistance and sacrifice of an accomplice. For me, this accomplice is my supervisor and critical friend, Dr. Laura Misener. What separates white allies from white accomplices is the willingness to share 'the risk' of taking a stance (Powell & Kelly, 2017). I believe Dr. Laura has repeatedly risked sullying her reputation and relationships with ethics

[38] reviewers, granting committees and colleagues in defence of my work (this is probably another reason I didn't just quit this research).

[39] It sometimes felt like this refusal to pander to the Western gaze cost me grants, conference presentations etc.

my positionality. Therefore, DOS at this intersection embraced theories and methodologies that helped us identify as dynamic, multifaceted and evolving beings. The philosopher Edouard Glissant (1997) argued that a geopolitical interpretation of identity is often used by academics and researchers to legitimize one's claim to land or culture. While I deem this to be true, I've experienced how communities can use geopolitics to disavow their claims to land and culture. For example, until the beginning of 2023, Botswana did not even consider dual citizenship as an option. I deliberately strayed away from the assumption that I claimed Canada as home because Batswana would have viewed my geographical identity as a metaphorical and literal denouncement of my claim to Botswana's culture and land. I also delicately navigated the reality that I am a student at a Western institute, as it influenced how individuals and even institutions responded to my research request. At times, the responses resembled distrust. I imagined that individuals either felt threatened that I wanted to usurp authority from them or threatened that I wanted to use them (their knowledge) for my own personal gain. At times, my geopolitical student status afforded me privilege, as individuals often yield to the idea that I was better educated and thus more knowledgeable

. The onus was mine to critically reflect and reflexively respond in a manner that would ethically move the research process forward and honour the *basadi*'s desires.

5.4.3 Decolonial Reflexivity

Simply put, decolonial reflexivity is an essential component of DOS. As a form of reflexivity, it encourages researchers to creatively and critically apply methodologies and theories with the primary focus on naming, considering and dismantling coloniality (Moosavi, 2023). Various sport scholars have stressed the importance of reflexivity as a methodological tool in sport management research (Bodin et al., 2022; Vadeboncoeur et al., 2021). According to Vadeboncoeur et al. (2021), "reflexivity is a positioning of critical self-awareness whereupon the complex relationships between self, other, and society are made apparent" (p.30). This kind of self-reflection embraces subjectivity as a "perspectival realism" that seeks to introduce one's perspective into a conversation with other perspectives (Moosavi, 2023. p.143). Decolonial reflexivity is considered a methodological tool that brings reflexivity into practice (Moosavi, 2023).

An alternative interpretation of the philosophy of *Botho* is *"motho ke motho ka batho babang"* – translated to "a person is a person because of other people." If informed by this philosophy, decolonial reflexivity is never a quest for the "authoritative-imperial-propertied 'I'" (Sheik, 2021, p.22) or a "narcissistic self-indulgence for the sake of overcoming one's insecurities" (Moosavi, 2023. p.139). Therefore, individualism is never the starting point of my reflexivity. Every reflection is a way of looking back and considering how applying knowledge about methodological techniques and research tools would impact the broader intersectional world around me and the research. In addition, I attempt to look at the broader world of my research in terms of intersecting systems of power. Decolonial reflexivity can be viewed as an approach to research that invites the researcher to come into their plural self, understanding how their liminal positionality impacts their onto-epistemological approach to the research, research participants and research context (Moosavi, 2023). In the sections below, I delved into three of the major considerations I made when approaching this research reflexively.

5.4.3.1   Refusal and Representation

Tuhiwai-Smith (2012) acknowledged how research has been used in "dirty" unethical ways against indigenous and marginalized groups, often for the sake of commodification by the capitalist Western academic system. In protest of the commercialization, essentializing, and epistemicide of indigenous knowledge, culture, and land that often occurs in research, I chose to (re)fuse certain (capitalist) Western research practices (Tuck &Yang, 2014). For the sake of preserving the life, culture, honour and knowledge of the basadi and research context, I often asked myself the following questions: What will I not do for the sake of research? What/who am I choosing to honour? How do I want to honour them/it? I have already discussed my desire to remain conscious of not using this research for essentializing or over-representation of Tswana culture or of all Batswana girls and women in sport. The findings of this research are not representative of all Batswana women and girls in sport (Tuck &Yang, 2014). The findings and conclusions of this research are specific to the perspectives of the *basadi* and me. However, this research can be used to determine which voices are missing from the research and serve as a starting point for further exploration and knowledge cultivation (Kelly et al., 2021; Tuck &Yang, 2014; Vadeboncoeur et al., 2021).

5.4.3.2 Restoration

Finding therapeutic release and prioritizing restoration was as important to this research as any other reflexive practice. I often took breaks from my research to engage in extra-curricular activities that celebrated epistemic justice, collective liberation and joy. Taking the time to do things that restored me ensured that I returned to my research with a renewed sense of motivation and an acute awareness of my motives.

I use the word restoration to describe life-affirming activities that cultivated or oxygenated my mind, flesh and spirit for the harvest of "poetic truth;" Lykke (2010) described these as poetic descriptions of truths that are felt and known to be innately true to our plural self (p.174). Restoration also gave way to what Sheik (2021) called "enfleshed knowing" (p. 93). Instead of healing myself before healing others, I sojourned towards collective healing by healing myself with and for others. Sheik referred to enfleshed knowing as knowledge from the memories, traumas, rage, defiance, grief, joy, sense of longing and belonging that are held up in the body (mind, flesh and spirit).

I theorized this poetic truth and enfleshed knowing in my excerpts of critical consciousness as a creative and analytical conversation between myself, other decolonial scholars and the research.[40] In this way, restoration helped to build the rationale behind refusal and representation. I also included this theorized truth and enfleshed knowledge in the layout and delivery of this dissertation. Choosing to remember who this research was for and knowing that they would innately understand what I have written, I, at times, left some conceptualizing, contextualizing and theorizing unintelligible to Western reasoning. Honouring myself, the *basadi*, and the research context in this way was meant to be liberating, therapeutic and life-affirming for me, the *basadi* and all the "intersectional-positionalit[ies]" who resonate with the narratives, conceptualities and reasoning in this dissertation (Sheik, 2021. p. 9).

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[40] I used the verb theorize to borrow from feminist scholars who speak of theorizing the flesh. They insist that the flesh carries memories and knowledge, and this knowledge is theorized through and by practice. (Ali et al., 2023)

[41] A caveat to the concept of intersectionality, is scholars' tendencies to view intersections in terms of categorical logic and reproduce the oppressive logic of difference that re-enforces the coloniality. In her review of María Lugones writings, (Velez, 2019) points us to a refusal to try make more inclusive categories, but instead look to generate decolonial and liberatory worlds for women of color, that dismantle categorical logic.

In the following two sections, I describe two specific decolonizing methodologies: decolonial intersectional participatory action research (PAR) and decolonial intersectional narrative analysis. I also provide theoretical perspectives that explain why institutional work synergistically enhances these approaches and could be used to point out the practical applications of this research project.

5.4.4 Decolonial Intersectionality Approach[41]

Decolonial intersectionality falls within the realm of postmodern feminism anti-methodology (Lykke, 2010). It is described as an "(anti)methodology" because it refuses "fixed categories such as 'woman/man,' 'heterosexual/homosexual,' 'white/black,' and so on," thus distinguishing it from Black intersectional feminism (Lykke, 2010. p.165). Because of this reasoning, all the methodological approaches in this project are (anti)methodological as they defy Western logical thought. However, I view (anti)methodologies as methodologies, albeit Global South methodologies.[42] Lykke (2010) explains that a postmodern feminism methodology aims to multiply the impact of gender on intersectionality under the ontological assumption that there is a reality that can be explored outside of the existing discourse. This methodology also highlights the non-dominant differences between people, therefore leaving room to explore what is political and what is objective in this coalitional solidarity: political in its challenge of the current discourse and objective in its contribution to ontological pluralism (Ndlovu-Gatsheni, 2018; Openjuru et al., 2015). In addition, decolonial intersectionality also multiplies the impact of colonization on intersectionality (Velez, 2019). A decolonial intersectional framework highlights the heterogeneity of female identity and experiences and works towards the coalitional solidarity necessary for collective learning and liberation (Velez, 2019). This methodology calls for an "open-ended, [reflexive], experimental pluralism in the methods chosen by researchers."[43]

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[42] The use of the word Global South methodologies is taken from Santos' (2015) proposal of epistemologies of the South.

[43] I often found myself oscillating between various aspects of various methodologies, as one specific methodology didn't quite honor the way my the *basadi* wanted to collect data and disseminate the research.

Therefore, to assuage my concerns about multiculturalism and cultural essentialism, this approach allowed me to facilitate this small batch, localized, and culturally specific project that need not be generalizable for the sake of extrapolation[44] and academic commodification (Tuck & Yang, 2014).

5.4.4.1 Participatory Action Research Approach

PAR, often interchanged with the term 'action research' or 'action science,' prioritizes equal participation and collaboration between the *basadi* and I (Bradbury, 2015). PAR projects usually consist of a collective commitment to "action" from the researcher and the participants. Some of the criteria of PAR include (a) collectively determining what the issues were, what caused them, and how to address them; (b) "developing self and collective efficacy;" by co-designing research that can study the aforementioned issues; and c) developing strategies and solutions for future implementation or dissemination of the research (McIntyre, 2008; Reid et al., 2006, p.326). Together, the researcher and participants determine the research process from beginning to end and are then co-researchers instead of participants (Frisby et al., 1997; McIntyre, 2008). McIntyre (2008) also added that PAR projects engage both participants and researchers in constant reflection, thereby constantly refining the direction and findings of the project. Scholars, therefore, argue that PAR has an impact on the researcher, the participants, and the issues the project is addressing (McIntyre, 2008; Swantz, 2013).[45]

Historically, PAR has been used to center the voices of marginalized populations, including those in India, Peru, Chile, Columbia, and Tanzania (McIntyre, 2008). Marja Liisa Swantz is considered one of the originators of PAR, having practiced it in Tanzania during the 1960s and 70s (Swantz, 2013). Unlike her counterparts in Latin America, whose theoretic groundings were in political theory and whose motives were towards action, PAR practitioners in Africa (Tanzania) were motivated by a need to inform nation development (Swantz, 2013). They wanted research to be practical, democratized and in touch with the needs of the people. Swantz drew inspiration from John Galtung and his theoretical model for "non-violent social science."

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[44] Extrapolation is often valued in academic capitalism, deeming it worthy of commodification and thus production.

[45] As mentioned in the definition of decolonization, the research and methodological approach must (as much as possible) be rooted in a provincialized African history, albeit, that this history is from a Western lens.

Her only critique of PAR and the radical theories that informed it was the pervasiveness of a masculine and hegemonic bias (Swantz, 2013). Swantz persisted in changing this paradigm for women's studies and, in turn, introduced research that amplified women's knowledge and voices (Swantz, 2013). This emancipatory approach and its prioritization of research-for-practice are said to be the beginnings of PAR (Lenette, 2022).

Swantz and her Tanzanian counterparts were rarely credited as original contributors to the establishment and practice of PAR (Nyemba & Mayer, 2018). Essentially, this erasure of PAR's African origins led to the assumption that PAR was a Western methodology rather than a decolonial tool (Lenette, 2022). Lenette (2020) advocated for PAR as a decolonial approach due to its potential to disrupt power dynamics within modern-colonial existence. Scholars like Gill et al. (2012) also reflected on PAR as a decolonial intersectional approach, adding that to be truly representative, it must honour the differences in culture, linguistics and various other intersections that make up the community/co-researchers. Therefore, rather than assume a multilingual and multicultural approach, a decolonial intersectional PAR respects the non-dominant difference between co-researchers. Furthermore, this intersectional lens positions PAR as acutely apt for co-cultivating a collection of non-Western female perspectives from different intersecting classes, sexualities, and ethnicities (as was the case in this research project).

There are several lessons I learned from Swantz's (2013) recount of PAR's origins in the African context that are still applicable today. Firstly, there remains a need to train local people in PAR and use it to build grassroots knowledge in academia. Secondly, the participants should be viewed as actors with agency and knowledge. Thirdly, participants learn through action, analysis, and reflection. The researcher guides them through this process and brings to the participants "consciousness, [the] connecting factors" that inspire collective action (Swantz, 2013. p. 42). Lastly, PAR must result in practical transformative solutions that centred (or were in dialogue with) the participants' voices.

5.4.4.2 DIPAR in Sports Context

Frisby et al. (1997) and Frisby and Hoeber (2022) introduced the use of PAR in physical activity and recreation studies as they considered how to make local sporting spaces more inclusive for women. This work developed into a more focused critical feminist lens (Reid & Frisby, 2008).

Levermore (2011) added that PAR allowed scholars to critically confront the colonial legacies, neo-liberal traits and masculine bias of sport and academia. PAR also provided an approach for evaluating the social impact that SFD programs often touted to funders, governments and communities (Hayhurst et al., 2015; Jull et al., 2017; Spaaij et al., 2018). Much like liminagraphy, PAR, in combination with a decolonial feminist lens, upholds the values promulgated by Swantz and aims to facilitate collective learning, knowledge building, and transformative social change. Also, as suggested by Hayhurst (2014b), this decolonial lens adds a critical consideration to the colonial and imperialist ideologies that have imbued the notion of 'participation' in development rhetoric (Darnell & Hayhurst, 2011). This approach allows scholars to critically identify gendered, racial, and colonial tendencies in the research context and provides actionable ways to address them.

5.4.4.3 Presenting Desire and Vision

Tuck and Yang (2014) warned against designing and collecting PAR data that still fetishizes stories of pain and humiliation. Instead, they (2014) promoted a decolonial feminist approach to PAR that theorizes and centres desire. A desire-centered approach does not ignore pain but understands it in a complex web of wisdom, hope, and healing. Desire-focused narratives "look to the past and the future to situate analyses" (Tuck & Yang, 2014. p. 231). Bradbury (2015) proposed the use of epistemological voices that integrate first (subjective), second (intersubjective), and third (objective) person action research with epistemological tenses (past, present and future). These integrations help deepen the co-researchers' understanding of connected differences by recognizing different the different perspectives of all involved in the research. Bradbury (2015) suggested that by theorizing desire or vision for the future, PAR can facilitate the recollection of the past, the collective envisioning of the future, and the articulation of (personal and collective) intentions for the research.

Utilizing this approach, I was able to collect a range of data that pertained to what occurred in the past and what was desired for the future by the *basadi.* In addition to being non-temporal, DIPAR, with its emphasis on reflexivity, allowed for an iterative (cyclical) research process that incorporated and honoured desire as knowledge. The data were collected from PAR activities, analyzed, reflexively re-introduced to the *basadi*, and repeated through the same process again (I provide more on this process in Chapter Six).

5.4.4.4 Institutional Work and DIPAR

Scholars have theorized the compatibility of IW and DIPAR, recognizing that they share common ground (Dover & Lawrence, 2010). Firstly, these concepts appreciate individual and collective agency, the latter being particularly important for marginalized and disempowered actors (Lawrence & Suddaby, 2006). Secondly, they prioritize collective practice. I liken this collective action towards practical solutions to the definitions of creation IW (Lawrence & Suddaby, 2006; Reid et al., 2006). Finally, they require situated knowledge of actors/participants who are embedded or "dis-embedding" from a specific institution or situation. In addition to Dover and Lawrence's analysis, IW and PAR are poised to offer emancipatory and transgressive possibilities for the research participants (Lenette, 2022; Mair & Marti, 2009). Dover and Lawrence (2010) argued that by combining IW with DIPAR, scholars can highlight practices employed or disrupted on the journey towards making an institutional change, unlike most institutional work studies that are interested in the achievement of institutional change.

5.4.5 Decolonial Intersectional Narrative Analysis (DINA)

Tuck and Yang (2014) cautioned that the use of PAR, on its own, would not prevent "representation, voice, consumption, and voyeurism" (p. 230). They argued that PAR can still result in essentializing voice and generalizing representation, as well as other capitalist practices that exploit and export "stories of pain and humiliation" (Tuck & Yang, 2014. p. 223). This is particularly important in the analysis and dissemination of data, hence the choice to use a decolonial intersectional approach in this project's analysis. The benefit of this approach was that the *basadi* were not portrayed as representing all women in Botswana. Instead, they represented their stories and observations as their own perspectives and not as the overarching authentic voice of all Batswana women in sport. This intersectional approach provided the framework for portraying the *basadi's* responses to oppression. It also revealed acts of resistance and "agency" (Lykke 2010. p. 169). As the principal researcher, I was obligated to find ways of presenting the multiple voices, meanings, and perspectives shared during the DIPAR activities without manipulating or altering the contributions of the *basadi* because they did not align with my assumptions and interpretations. I wanted to share, as much as possible, the data in its most authentic and unadulterated form. Therefore, adding a narrative approach to the analysis gave the

flexibility to present the data as large chunks of data, with minimal alterations and still required consideration of what and what not to include in the project (Boonzaier et al., 2019).

The narrative approach to research has grown in popularity in the last century, with the turn to more qualitative and participant-centred research (Squire, 2008). It allows researchers to explore "postmodern' concerns about representation and agency "with a set of questions, broadly derived from psychoanalysis, about subjectivity, the unconscious, and desire" (Squire, 2008, p. 7). Narratives inspire new conceptual ways of thinking about society and self by adding consciousness and lived experiences to phenomena (Squire, 2008). In this research, I applied Boonzaier et al.'s (2019) four-phase decolonial intersectional narrative analysis (DINA) approach. "(Phase 1) An analysis of narrative content; (Phase 2) An analysis of decolonial, intersectional power; (Phase 3) Reading against the grain: Articulating resistance; and (Phase 4) Crafting a plurivocal narrative (Boonzaier et al.'s, 2019, p. 472)." This approach to analyzing the stories and narratives preserved the diversity and multiplicity of the data. It allowed for data to be collected without bracketing, manipulating or interpreting data into codes and themes. Therefore, the research was presented as a collective of narratives that covered some intersectionality of women in sport, but consciously, not all women in sport. Most importantly, it preserved the *basadi's* portrayals of themselves as women with agency, intelligence, and power. It also revealed the ways this agency was exercised in emancipatory ways, for example, resistance, creating supporting discourse, or forming identity.

5.4.5.1 Decolonial Intersectional Narrative Analysis Method

The table below (Table 3) contains some of the questions I considered when analyzing the narratives. These questions were selected and adapted from Boonzaier et al. (2019) before the data analysis process began. This analysis process is described in Chapter Six, and the actual analysis is disseminated in Chapter Eight.

Table 3

Questions to Consider for an Intersectional Narrative Analysis (Adapted from Boonzaier et al., 2019)

Phase	Question

(Phase 1) An analysis of narrative content	What sense of emotion was evoked from listening to the transcripts? What emotions were conveyed? What common narratives are there? What needs further clarification?
(Phase 2) An analysis of decolonial, intersectional power	What intersectionality/power dynamics are at play? What coloniality of power is at play? How is pain/damage/deficiency narrated? What cultural or societal norms are the storytellers bringing attention to? What cultural or societal resources do they have, and how do they use them?
(Phase 3) Reading against the grain: Articulating resistance	What group identity, belonging or action is possible? How do the narratives challenge patriarchy, modernity-coloniality, or othering?
(Phase 4) Crafting a plurivocal narrative	How did these narratives answer my research questions? What have I left out and why? Who is this analysis/research for? Where am I in the analysis, and how do I influence the narratives?

5.4.6 Institutional Work and Discourse Analysis

Lawrence and Suddaby (2006) argued that institutional work is well-suited for the analysis of discourse, such as narratives or rhetoric. They propose that discourse analysis allows us to study the narratives, rhetoric, and other symbolic work (like identity work) that contribute to the institutionalization or deinstitutionalization of structures. Thinking through this institutional

work (IW) lens allowed me to recognize how marginalized actors used rhetoric intended to persuade or influence collective actors toward action (Lawrence & Suddaby, 2006). Analyzing the rhetoric used to justify institutional change revealed the emotions, reasoning, and character (or desired character) that the *basadi* evoked or appealed to in their intentions to persuade other actors. I also used narrative analysis to explore how the *basadi*'s connected events, actions, and characters constructed narratives that legitimized institutional work (Hampel et al., 2017). Analyzing the discourse for institutional work revealed how the *basadi* had begun engaging in practices to influence the IE of SES towards institutional change.

5.5   Summary

In this chapter, I introduced several key concepts in decolonizing pedagogy, particularly regarding a researcher's option to decolonize (self and the research) and how theory is approached for decolonial purposes. I begin with an overview of the philosophy of *Botho* and how it informed my approach to research, which was introduced as liminagraphy. I then delved into the PAR approach and the narrative analysis approach and showed how they intersected with the decolonial intersectional lens of liminagraphy. Subsequently, I shared literature on the rise of DIPAR and DINA. I explained that methodologies identified in this dissertation are used as approaches to the research and are re-conceptualized to honour the cyclical, undefined, collectivist and interrelated nature of my philosophical paradigm.

Critical Consciousness: *Desperate* to be Seen

The passage below provides an excerpt from my reflexive journal that chronicles the internal conflicts I had when preparing for my candidacy exams. This was the first time I had intricately studied postcolonial theory and decolonizing methodologies. My experience with decolonizing methodologies was a very lonely process; I yearned for companionship along this journey, which was finally found in the work of other African Scholars. But it took too long to get to that point… and so I hope this chapter offers, to other decolonial scholars, what I desperately sought at the beginning of my journey.

I'm sitting in my favourite café, over-sensitized by the aroma of coffee, the sound of the coffee machine and chatter from neighbouring tables. Usually, I'd put on my noise-cancelling

headphones and dig my feet into the soles of my shoes. I pretend to be in another world while still having my feet firmly in this world. My need to simultaneously be and not be a part of a bigger world draws me to busy cafes, but today, even without my headphones, I feel alone. Today, I feel an overwhelming need to be seen. Desperately seen as human! My phone rings, and I step outside to take a call from a therapist. "So, what is it you are seeking therapy for?" the person on the other line enquires.

"Anger," I retort. "I'm angry, all the time, at everyone, all the time. It's an alienating feeling, this anger, it's lonely. I was told my PhD journey would be lonely, but I never imagined this."

"Why are you angry?" she probed.

"I'm studying postcolonial theory. My newly acquired knowledge about the systems, the depth of colonialism, neo-liberalism, white supremacy and misogyny has been a gut-retching divorce from the things I'd made my identity.

Critical consciousness: *Decolonizing of the self is a cerebral and political process revealing one's critical consciousness (Tamale, 2020); ultimately, it highlights one's ties to colonial ideologies and identities. Borrowing from concepts such as 'double consciousness'[46] and 'hybridity,' I gave myself and the basadi the agency to choose what colonial identities we accepted and what colonial identities we rejected. I did this not to ignore the complex power dynamics that inevitably laud the idea that the "West is best" – positioning Western culture as a superior culture- but instead to honour the accomplishments and advancements toward personal success that we've made in a system that wasn't built for us. This isn't a "hill I die on" either! It's not out of ambivalence or defeat that I accept the transcultural identities and mimicry[47]*

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[46] Double consciousness is knowing the particularity of the white world in the face of its enforced claim to universality. Double consciousness is knowing the history offered up to black people—its many interpretations and echoes of white superiority and black inferiority, of white heroism and black cowardice, and even the temporal and geographical location of history's beginning as a step off of the African continent—is a falsehood that blacks are forced to treat as truth in so many countless ways. Double consciousness, in other words, is knowing a lie while living its contradiction (quote by Steve Biko) (Goodreads, 2023).

[47] "The threat inherent in mimicry, then, comes not from an overt resistance but from the way in which it continually suggests an identity not quite like the colonizer. This identity of the colonial subject – 'almost the same but not white' – means that the colonial culture is always potentially and strategically insurgent." (Aschroft et al., 2013, p. 156)

associated with hybridity. I wrestle with this liminal space constantly but maintain that decolonization was the best lens for this research. I strive, as far as possible, to bring to the consciousness of the basadi the need to affirm and privilege our cultural context and indigenous knowledge over Western culture, knowledge and aspiration of modernity. However, I am not a therapist, nor can I afford to provide the basadi with one, so there are limits to how much consciousness I am willing to engage with. When asked in my ethics application if this research could cause harm, I offered the risk of physiological harm associated with decolonizing the mind and self…I received no feedback or comments on this point.

Chapter 6

6   Co-construction of a Decolonial Intersectional Participatory Action Research Process (DIPAR)

In the following sections, I present a narrative account of what transpired during the DIPAR research process. In addition to outlining the process, I have included some rationale that connects to the methodological considerations provided in Chapter Five. I end this chapter with a diagram of the research process that was amended and co-constructed by the co-researchers (the *basadi*).

Figure 7

Decolonial Intersectional Participatory Action Research (DIPAR) Process
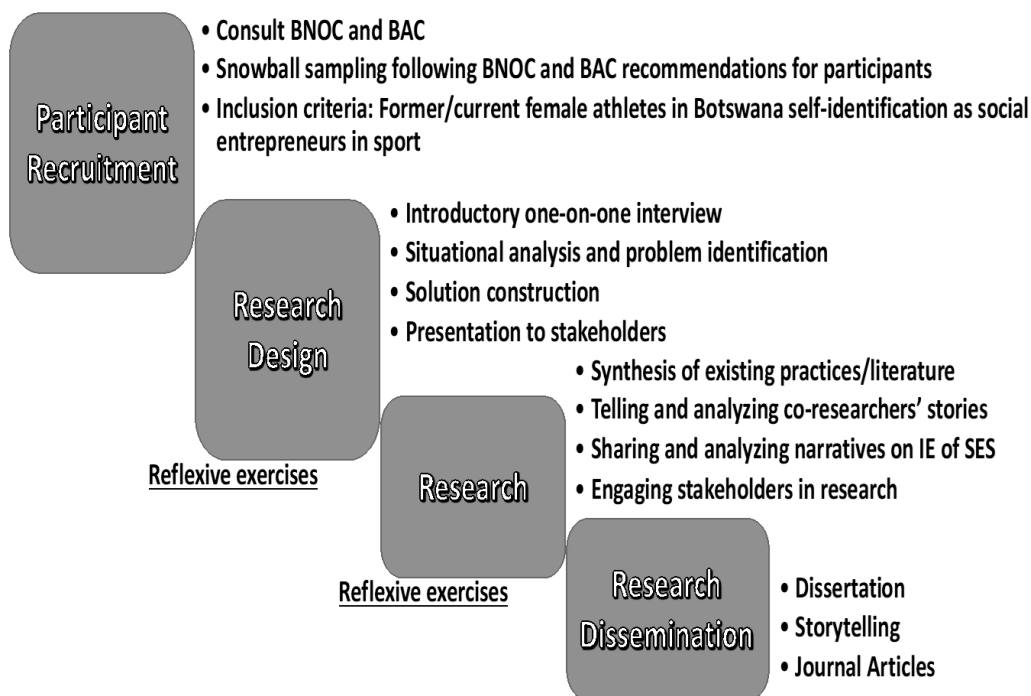
Note. The figure shows a flowchart of the DIPAR research process, from the recruitment of participants to the dissemination of the research.

6.1 Preparation for Field Work: Preliminary Conversations and Ethics Approval

As mentioned in Chapter One, the rationale for doing a decolonial study on social entrepreneurship in sport (SES) was a focus on finding an inclusive economic growth strategy that incorporated women in sports, aiming to enhance their combined contribution to Botswana's GDP. Having conducted an integrative review of SES literature from a peripheral country perspective, I found that there was a dearth of literature from a female perspective (Kamyuka et al., 2023). I, therefore, needed to find a research approach that could explore alternative, feminist and decolonial perspectives on SES. My search for such an approach led me to works on community-based feminist and decolonial feminist participatory action research projects (Hayhurst et al., 2015; Jull et al., 2017). These studies elaborated on the importance of having an advisory group that consisted of community leaders who could help determine the feasibility of the research and their community's desire for the project.

Drawing from my connections with women in Botswana, I had preliminary WhatsApp conversations with the following members of the women in sports community: a board member of a national sports organization (NSO) and my former teammate (female), the former director of an NSO and my former coach (female), and the regional development officer of an international sports federation and a former classmate (female). The women I engaged with were widely respected leaders of Botswana's women in sport movement. As former athletes, they, too, had a vested interest in developing programs for female athletes. They confirmed that there was no formal structure for SES and that women in sport would benefit from a robust SES infrastructure centred on their needs. These women verbally agreed to act as advisors for this research. This verbal agreement was sufficient for obtaining ethics approval since the ethics board saw no serious psychological, social, or health risks to anyone involved in the research. Also, the women would not make any significant decisions on behalf of the community of women in sport. One of the advisors connected me to the CEO of the Botswana National Olympic Committee (BNOC), Mr. Serufo, who provided me with a letter of support from the BNOC. The letter offered to connect me to potential co-researchers/participants and, where possible, provide documentation about policies, organizational structures, and additional support to conduct my research on the institutional environment (IE) of the SES board.

6.2 Data Harvest

6.2.1 Document Collection and Establishing Context

At the onset of the COVID-19 pandemic, the Canadian government-imposed restrictions on non-essential international travel. Anticipating that travel to Botswana would be unfeasible, I opted to conduct research using documents pertaining to Botswana's sport and entrepreneurship policies, that were readily available online.

My search for documents began with a search for peer reviewed papers on Botswana's history, sport system and entrepreneurship system. Essentially, I conducted a search for white literature that answered the question: What are the components of the IE of SES in Botswana? The databases searched included academic and research platforms like Google Scholar, Scopus, SportDiscus, and the University of Botswana Research, Innovation and Scholarship Archive (Ubrisa). The government departments and organizations mentioned in the peer-reviewed articles were listed and included in the adaptation of Figure 5: The Diagram of Botswana's Sport and Entrepreneurship System (cf. Chapter Three). The peer-reviewed articles were used as the primary filter for deciding which governmental departments and local or international organizations to research.

Answering the same question above, I searched white and grey literature for information on the policies, legislation, programming, key personnel, characteristics of poverty, characteristics of the informal sector, and colonial legacies that were relevant to entrepreneurship and/or sports "activities" in Botswana (Adams et al., 2016. p. 187). These priori search categories were derived from research on the institutional environment of social entrepreneurship in Africa (Riviera-Santos et al., 2015; Urban, 2008; Urban & Kuijinga, 2017). In addition to academic databases, I performed internet searches for newspaper articles, reports from international development organizations, statistics databases, as well as the webpages and social media accounts of the governmental departments and organizations mentioned in the peer-reviewed articles.

I synthesized, by collecting and comparing, white literature and grey literature into a narrative summary (Adams et al., 2017). The data was integrated into a narrative about the components of the IE of SES in Botswana (Rousseau et al., 2008). Results from the DIPAR process were also

used to corroborate certain details found in the data and to inform further research on components of the IE that were not found in the initial document searches. The Athlete365 social entrepreneurship program, offered by the International Olympic Committee (IOC), was an example of a program not mentioned in peer-reviewed articles but mentioned by some of the *basadi*. I further synthesized the documents using an iterative process of synthesis by interpretation and integration; this included information from the co-researchers and my own contextual and reflexive knowledge of the IE (Rousseau et al., 2008). According to Adam et al. (2016), combining grey literature with information from encultured informants is a growing practice in management and organizational studies, used to contextualize and define phenomena.

The documents provided detailed information about Botswana's colonial history, the context of female entrepreneurship in Botswana, and the existing entrepreneurial infrastructure for Batswana women (see Chapter Three). Cognizant that sports are affected by a masculine bias (Shehu, 2010; Shehu et al., 2012), I was not surprised that there was very little information about sports policies for women and girls. Nonetheless, I tried to focus on whatever information about women's sports was available. This data was synthesized to establish the research context for this DIPAR project.

6.2.2 Participant/Co-Researcher (the *basadi)* Self-selection

I provided the administrators from BNOC and the Botswana Athletes Commission with an email that invited women in sport to join my research. The administrators shared the letter with their constituents. Once potential participants responded, they provided the names and phone numbers of women interested in participating in the research. The selection criteria for the research were women (currently or formally) involved in sport and women who operate, own, or want to own a social enterprise. Following the recommendations from Riviera-Santos et al. (2015), Urban (2008), and Urban and Kuijinga (2017), African social entrepreneurs should be allowed to self-identify based on their understanding of SE. According to the literature, self-identification speaks to their desire to make a social change and, ultimately, their intentions to pursue social entrepreneurship, even if their practices do not resemble the dominant discourse on SE (Riviera-Santos et al., 2015).

Participant selection was also contingent upon their willingness to participate in all the DIPAR activities. In my communication with potential participants, I explained the research, what it entailed, and how much time it would require. The participants were told they would be co-researchers in this project, so they had to be willing to participate in designing the research project, formulating the problems, and identifying solutions. As co-researchers, I asked them to participate in two workshops and a presentation to stakeholders. I invited participants who accepted the terms and met the inclusion criteria to an introductory interview. I emailed each participant a copy of the Letter of Information (LOI) and consent form to read before the interview. I also encouraged them to think about the proposed research design and research questions included in the LOI. Sending the LOI ahead of the interview allowed the co-researchers time to reconsider their participation before meeting with me in person.

Four women self-selected to be co-researchers on this project. This small number of participants is in line with other decolonial intersectional participatory action research conducted in sport studies (e.g. Nachman et al., 2024). Their number of participants (n=7) allowed for relational ethics and reflexivity to guide the research. Considerations of relational ethics included an acknowledgement of the co-researchers' economic statuses and time spent on the project. As was the case with our study, this small sample size made it financially feasible for the co-researchers to receive an honorarium for the time they spent in the workshops. Additionally, the small sample size allowed me to effectively facilitate reflexive exercises and synthesize large amounts of reflexive data. Finally, other life history and decolonial intersectional narrative analysis studies, like van Niekerk and Boonzaier (2019), also used a small sample size (n=2). The small sample size made it possible to collect, compare and synthesize large excerpts of narrative data from the co-researchers.

Table 4

The Basadi's (Co-Researcher) Sport and SES Status

Participant Name	Sport	Organization	Role	SES Status	Type of SES

Aratwa Kasemang	Boxing	Botswana Boxing Association	Professional Athlete	Aspiring Social Entrepreneur	Professional Athlete Social Enterprise
Monica Alfred	Volleyball	Kalavango Volleyball Teams Botswana Volleyball Federation	Public Relations Officer (Kalavango) Safeguarding Officer (BVA)	Aspiring Social Entrepreneur	Sport Academy
Nyakallo Gaorongwe	Basketball	Young Athletes Botswana	Founding Operations Manager	Social Entrepreneur	Basketball Academy
Dineo Mogapi	Volleyball	BNOC	Programs Associate (Former Intern)	Aspiring Social Entrepreneur	Sport Agency

Note. I have ethics approval to provide the names of the co-researchers as they wish to be

identified as contributors to this work.

6.2.3 Semi-structured Interviews

Given Botswana's COVID-19 restrictions, I planned the interviews as in-person meetings and the workshops as virtual meetings. The reason for conducting in-person interviews was twofold: to build rapport and relational capital with the women and to avoid (as much as possible) the financial costs and technological demands on the basadi, including using the Internet and Zoom. For the *basadi's* convenience, I agreed to meet them at a location near their place of work or home.

I revisited the Letter of Intent and the consent forms during the introductory interviews. We commenced with the semi-structured interviews once they signed the consent form. I captured the interviews on an audio recorder. Herein began the process of 'power shifting' (Spaaij et al., 2018). The semi-structured approach allowed the co-researcher to take ownership of the interview and steer the conversation in whatever direction they saw fit. The first section of the interview (45 – 60 min) comprised two questions; "Tell me about your journey with sport?" and "Tell me about your experience with social entrepreneurship?" I added clarifying questions where necessary but primarily allowed the *basadi* to share their perspectives freely. This life history narrative approach (Sosulski et al., 2010), where only one or two questions are posed, allowed the *basadi* to control their narratives and provided rich data on their experiences, practices and social circumstances.

Collison and Marchesseault (2018) suggested that PAR needs to integrate more social context into the data, as this will help uncover the "locals" cultural interactions and sense-making with the topic at hand. Furthermore, capturing the data this way mitigated the risk posed by my preconceived notions about the research. This approach helped to establish the *basadi* as experts of their own lives and experts on the landscape and context of sport and SES in Botswana, essential to the shifting power (Spaaij et al., 2018). The second portion of the interview (20 – 30 min) followed a more structured format, focusing on questions related to SES. I formulated the questions with academic research objectives and ethical considerations in mind.

Unlike the first segment of the interview, this part was less fluid and notably briefer. The brevity of the second half was partly attributable to time limitations but predominantly because the *basadi* expressed discomfort in responding to the inquiries. Their discomfort was particularly apparent when I asked them to give me their understanding of SES. As their confidence waned, I sensed a deferral of power to me, as if I were the authority in that space. Their lack of confidence was apparent as they consistently sought my validation for their responses to the questions. Although I intended to conclude the interview with a conversation about the research design, the *basadi* had already relinquished authority to me. I ended up directing the discussion, especially regarding academic research. Scholars have warned about the difficulty of 'shifting power' and relinquishing control of the research. However, I was unprepared for the *basadi's* quick descent

from 'expert' to 'subject' that occurred with the slightest shift in power dynamics (Spaaij & Jeanes, 2016; Spaaij et al., 2018).

Critical consciousness: Collective liberation

In the excerpt below, I reflect on the moment I asked one of the *basadi* what her definition of SES was. This moment was pivotal, not only for this research but for me as a researcher. I witnessed the *mosadi* transition from a confident, authoritative woman in sports to a subject in someone's research project; this was not my intention, but the harm was done.[48]

I'm riddled with guilt. Haunted by the visual evidence of self-assurance draining from her posture and self-doubt building up in her eyes. I've come in the name of building and relating. Instead, I've managed to subject her to the same feelings of insecurity I battle daily. Do unto others as you would yourself! Lord! I would never want to make anyone feel like an imposter. To what end is this research worth this harm?

Critical Consciousness:

Gordon (2016) talks about phenomenology and its tendency to ask questions that embody the world/perspectives of the researcher. While constructing the interview questions, I was engrossed in the academic world. In reflecting, I realize that my intention and attention was to sound eloquent and proficient enough to get ethics approval from our ethics board. The way I structured the interview questions and the jargon I used were all part of my performance. The charade was counter-productive towards my efforts to build authentic lateral (non-hierarchical) relationships with the basadi. One clear example of this disconnect was when I asked a researcher what "social entrepreneurship" meant to them. Her original self-confident demeanour dissipated as she struggled to find the words or muster the courage to give me the answer she thought I wanted. If I was trying to make her feel like an expert, I failed. I was naïve in thinking that reflexivity begins when the research begins. The process of reflexivity and "decolonizing of the self" begins from the inception of the project, even before finalizing your first proposal.

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[48] mosadi is the singular version of basadi.

This experience forced me to rethink the structure of the workshops. Instead of preparing questions to guide the workshops, I decided to just remind the basadi about the study's objectives and allow them to lead the conversation in the direction they wanted it to go.

6.2.4 Participatory Workshop One: Research Design

We attempted a group Zoom call to introduce the *basadi* to one other. However, the call was unsuccessful because several *basadi* had poor internet service (including myself). This introductory group meeting transitioned into a group discussion via WhatsApp. During this exchange, we finalized the date and time for the inaugural workshop. Due to the unreliability of the Internet, we decided to move the workshops to in-person gatherings. Additionally, the *basadi* preferred in-person meetings as they facilitated rapport-building and enhanced focus on the research agenda. Fortunately, by the time we were ready to meet, the Botswana government had lifted COVID-19 restrictions on gatherings of under 30 people.

As a collective, the *basadi* recognized the value of their successes, experiences, practices and exposure to social entrepreneurship in sports (SES). Coming from different sports, sporting roles, organizations, and backgrounds, each *mosadi* brought a unique perspective to the workshop activities and discussions (cf. Table 2). It was easy for the women to recognize the wealth of knowledge in the room and accept that they could learn from and build from each other's perspectives; this is the essence of co-cultivating knowledge (Sheik, 2021). The *basadi* presented as "encultured informants" who provided cultural knowledge and an understanding of the landscape of sport and SES (Ardizzi et al., 2020. p.14; also see Chapter Four). They also often asked each other about their individual experiences, given their diversity of sports backgrounds and age differences. This collective learning and collective knowledge facilitated collective knowledge cultivation (Sheik, 2020).

As per the agreement on the Letter of Information (LOI), each co-researcher received an honorarium for each workshop they attended. I intended to use this money to cover transportation and phone data costs for the basadi who could not attend in person. Nevertheless, the *basadi* consistently reiterated their willingness to participate in the project without compensation. Allowing the *basadi* to join online or in-person made it easier for the *basadi* to honour their commitment to the research, even when travelling for work and competition.

The first workshop lasted two hours and commenced with a fresh round of introductions to compensate for technical interruptions during our initial call. The re-introductions proved valuable because some of the *basadi* had new developments in their sporting careers. After introductions, we played a game of '21 Questions', which served as part of a reflexive exercise. The game concluded with a discussion on the responses provided while playing, an experience I discuss further in this chapter, elaborating on the significance of reflexive exercise. The *basadi* decided that they wanted to win prizes for the next game, so we collectively decided to provide diaries as rewards should they successfully guess a word correctly.

After conducting a preliminary analysis of the one-on-one interview data and experiencing how questions, language and jargon can negatively influence the research, I decided to simply remind the *basadi* about the objective of the research. The objective was to discuss SES, what makes it possible to practice SES, what makes it impossible, and what needs to happen to foster more SES for women in Botswana. This discussion provided an analysis of the environment of SES from their perspectives, and it allowed us to identify problems with the IE of SES. During the discussions, I diligently recorded notes, posed clarifying follow-up questions and validated their contributions. Occasionally, I affirmed these contributions with my own experiences and observations of SES in Botswana. In addition to taking notes, I also recorded the workshops with an audio recorder for transcription and translation at a later stage.

Following the discussion on the challenges of practicing SES, I reintroduced the topic of research design. The *basadi* were already given a copy of the proposed research design along with the LOI. They were given time, between the one-on-one interview and this workshop, to think about how they would revise the research design (cf. Appendix C). I briefly went over the research design and provided some rationale based on my assumptions about the research context and my experience with research. With increased confidence as a group and having established themselves as the authorities in this research, the *basadi* enthusiastically took the lead in this discussion on adapting the research design. Cornwall and Jewkes (1995) and Spaaij et al. (2018) referred to this as deepening the degree of the *basadi's* participation and spreading power evenly amongst all researchers. The *basadi* expressed a desire for an additional in-person workshop to discuss possible solutions to the issues they uncovered in this workshop. Furthermore, they emphasized the importance of presenting these findings to stakeholders in

women's sport and receiving feedback. Consequently, they proposed that we use the next workshop to deliberate and brainstorm on plausible stakeholders. They also decided that it was not feasible to provide reflexive journals due to their limited capacity outside of the workshops. After the workshop, I analyzed the discussions, organized the data into thematic groups and made provisional subtitles for each theme.

6.2.5 Participatory Workshop Two: Solution Construction and Stakeholder Identification

This workshop followed a similar format to the initial workshop. It commenced with a game of 21 Questions and then transitioned into a reflexive discussion about the answers provided during the game. Subsequently, I led the *basadi* in a recap of the previous workshop. I read out each subtitle and asked the *basadi* to recap and provide any additional clarifying information about our previous conversation regarding the subtitle. The *basadi* disagreed with specific subtitles and deemed them misleading, and consequently, we decided to discard those provisional subtitles. As we revisited the conversations from workshop one, the *basadi* added new information, provided more context, and clarified any misunderstandings. The workshop then transitioned towards discussing and devising solutions. The *basadi* discussed the problems they identified and began to create their own subtitles, facilitating the organization of newly presented information. We then used these subtitles to discuss solutions to some of the most prevalent and pressing issues they identified.

Upon completion, I inquired with the *basadi* about their intentions regarding the solutions they had formulated. They insisted on first defining the purpose and desired outcome for this research; the following research questions were then co-constructed to help guide the solutions: The first DIPAR research question was, 'How does Botswana's sport system impact women's abilities to practice social entrepreneurship in sport?' The second DIPAR question was, 'How does social entrepreneurship in sport help Batswana women?'

Rejecting the idea of creating a policy document, they instead proposed that, for now, they only wanted to share their findings and solutions with important stakeholders for feedback and validation. We then brainstormed and mapped out the stakeholders we wanted to invite. I also invited the research advisors (women I spoke to in the preliminary stages of the research). We

compiled a list of stakeholders and assigned each stakeholder to a co-researcher based on their personal or professional relationships. I provided the *basadi* with a draft invitation email for the stakeholders. The email included details about the research, a Western University Zoom link and a registration form. I asked the *basadi* to copy (cc) me in their emails. Additionally, depending on their relationship, I offered them the option of texting or calling the stakeholder. I agreed to compile the issues we discussed and the proposed solutions into a PowerPoint presentation, which I sent to the *basadi* for review.

This exercise served two primary purposes: (a) it affirmed the *basadi's* capabilities in coming up with their own solutions, and (b) it emphasized the issues that the *basadi* deemed most essential to address. Once again, my role involved asking clarifying questions and validating indigenous ways of being and knowing. I challenged any Western discourse or solutions that the *basadi* modelled off Western examples. I frequently reminded the *basadi* that while the problems we attempted to solve were similar to those being tackled by Western countries, our cultures, values, and access to resources differed significantly. Therefore, we needed to tailor our solutions to our own context's uniqueness.

6.2.6 Stakeholder Presentation

The presentation I prepared, based on my interpretations of our discussions, was shared with the *basadi* for review, and I invited them to propose any amendments. We convened as a group via Zoom three days before the scheduled presentation to the stakeholders. During this meeting, we discussed the presentation and the amendments to the presentation. We also assigned ourselves the presentation slides, ensuring that we each had slides to present. Our presentation outlined the issues and solutions the *basadi* had devised and lasted 25 minutes. During which we. We allocated 20 minutes for discussions and feedback. The presentation and feedback with stakeholders were conducted and recorded over Zoom. The transcript of the recording was subsequently transcribed, edited and translated. Following the presentation, I sent the attendees a thank you email and encouraged them to submit any further feedback via email. Again, including the stakeholders' feedback increased the breadth and scale of community participation (Collison & Marchesseault, 2018; Spaaij et al., 2018). This increased degree of participation created a space for collective knowledge cultivation and learning to ensure that the research outcomes

mutually benefit the *basadi* and the community. Some stakeholders volunteered to support and work with the *basadi* if they wanted to implement the solutions they presented.

6.2.7 Reflexivity Exercises

I initially proposed that we record and collect our reflexive thoughts throughout the research process. I invited all the researchers (including the co-researchers) to keep a journal for reflections. However, due to time constraints and lack of compliance, the *basadi* decided to limit reflexivity exercises to the participatory workshops. Audio from the exercises was recorded and transcribed. However, I maintained a reflexivity journal and often reflected throughout the research process.

There is very little literature that addresses collective reflexivity in participatory action research. I assumed the role of designing reflexive exercises for the group. I aimed to design exercises that enabled the *basadi* to relax and speak intuitively without worrying about sounding eloquent or professional. We played the game of 21 Questions (see Appendix. E) for this purpose. The answers offered during these exercises were recorded and revisited in a reflexive discussion that unpacked why they gravitated to those answers. These exercises tapped into the *basadi's* competitive natures, and therefore, they took the games very seriously. Figure 7. summarizes the research process that I co-constructed and co-conducted with the *basadi.*

6.3 Analysis: Life History and Decolonial Intersectional Narrative Analysis

I used a combination of life history techniques and narrative analysis to analyze and share the *basadi's* interpretations of their experiences and practices. Displaying the data as narrative pieces allowed me to preserve the "social circumstances in which their story unfolded, and the ways in which they continue(d) to be active agents" (Sosulski et al., 2010, p. 37).

These narratives served as the basis for open coding. I identified very loose themes that either confirmed or contradicted my preconceptions. Additionally, I considered the emotions and relationships that individuals shared with me. These themes, emotions, and relationships were presented to the *basadi* in our participatory workshops as I invited them to discuss (reflexively) how their experiences and practices mirrored the broader context of SES for women in

Botswana. Through these reflections and shared practices, we collaboratively co-constructed themes. As advocated for by Sosulski et al. (2010), this dialogical approach enabled researchers to grasp both the literal and symbolic meaning of shared experiences, language and relationships.

6.3.1 Life History Method

Following Hagemaster's (1992) design for a life history methodology, I used a funnel approach to the introductory interviews. I started with two broad questions, which allowed the *basadi* to answer without being influenced by my preconceived notions about them or the IE. I then narrowed down the interview with a series of semi-structured questions on the IE of SES (cf. Appendix D). The interviews were audio recorded and transcribed using Otter.ai transcription software. I then edited the transcripts and added English translations in brackets next to any Setswana words. I listened to each interview several times and created open codes. The open codes grouped the *basadi's* experiences, perspectives or perceptions about policies, legislation, programming, key personnel, poverty, the informal sector, ethnic grouping, and colonial legacies. This open coding was used to formulate questions for the reflexive exercises which were performed during the participatory workshops.

Analysis of the data collected from the interviews was performed using the first phase of the decolonial intersectional narrative analysis approach. This phase included synthesizing each interview into a narrative summary. Each interview was analyzed for shared commonalities with the other interviews; the focus was on the *basadi's* experiences, perspectives or perceptions about policies, legislation, programming, key personnel, poverty, the informal sector, ethnic grouping, and colonial legacies. However, any other commonalities in the stories that were shared were also included in the summary. While this method borrows from thematic analysis methods, no formal coding was used. Instead, I read the interview transcripts, listened to the interviews several times and wrote down the general "holistic meaning" I got from the collection of interviews (Boonzaier et al., 2019, p. 473). As a result, even sentiments that seemed outside of the scope of the study on the IE of SES were considered. Likewise, common information that was outside my realm of sensemaking was considered in the summary, particularly if it conveyed the co-researchers' emotions or desires (Boonzaier et al., 2019). Information that required more clarification was brought to the participatory workshops. It was incorporated into the reflexive exercises or singled out for clarification if it was brought up again during the workshop

discussions. I sought this clarification to confirm or further decide on the common narratives shared amongst the four interviews. Each co-researcher was then sent the final narrative summary of their interview and asked to give feedback. Minimal changes were made to the narrative; they mainly made corrections to hard facts like names or titles, but I made every effort to represent their emotions or desires.

6.3.2 Decolonial Intersectional Narrative Analysis

The narrative told during the participatory workshops was analyzed using phases two and three of Boonzaier et al. (2019). With respect to the principles of participatory action research, I used the solution devised by the *basadi* to determine what components of the IE would be focused on. Spaaij et al. (2018) emphasized the importance of this power shift, which moves me, the researcher, from the role of an evaluator to a facilitator and a collaborator, thus relinquishing power to the *basadi.* These components included financial security, mentorship, education, and athlete brand. I entered these components into an Excel spreadsheet giving each its own section. I then read the transcripts and listened to the audio recordings of the workshops multiple times as I populated each section with all the quotes that related to that section. If a quote related to more than one component, I included the quote in all relevant sections. I then discussed the quotes and my interpretation of the data with my critical friend and supervisor, Dr. Misener. We added comments directly to the quotes that required further reflexivity from me.

My analysis, reflections, and interpretations of quotes were focused on using my encultured knowledge and grounded intuition to provide context and meaning around the intersections of oppression that were shared in the quotes. These included intersections of race, age, ethnic grouping, sexuality, religion, class, and gender. I also intentionally interrogated these intersecting oppressions for their connections to modernity-coloniality and our colonial past (cf. Table 3 for the questions that guided this analysis).

The third phase of the analysis included articulating the *basadi's* narratives about resistance, emancipation and agency against oppressive systems, particularly the coloniality of gender (Boonzaier et al., 2019). Again, I used synthesis by interpretation and integration to give a narrative summary of the quotes. I included any quote that made a unique point or revealed a unique perspective on any of the four components of the IE. I broke the narratives into coherent

sections and used direct quotes from the *basadi* as a heading for each section. This process was an iterative process with my supervisor, who challenged my reflexivity and the aptness of each heading.

In a Word document, I moved the quotes around several times to find a coherent narrative that shared these narratives of resistance and agency. This process helped me further reflect on the data as I searched for larger narratives and discourses that were being communicated in the quotes. I then further interpreted the narratives by identifying how this resistance and agency resulted in or was a result of social identities, group belonging, and collective action as is congruent with the principles of participatory action research (Reid et al., 2006; Lennette, 2022). Using a desire-based framework, I included passed and desired-future results, social identities, group belonging, and collective action as part of the write-up on their devised solution (Tuck & Yang, 2012). Via the presentation to stakeholders and a follow-up email, I then asked the *basadi,* the advisory group, and other stakeholders for feedback on this interpretation of the solution. The Zoom recording and transcript of the feedback from the stakeholders were analyzed for similar and disparate narratives of resistance and agency. The feedback was integrated into the solution the *basadi* devised. The questions guiding this phase are also in Table 3.

Finally, I listed the intersecting system of oppression relating to the *basadi's* narratives and the corresponding counteracts of resistance and agency that the *basadi* demonstrated and desired. Finally, I listed the social identities, collective actions and group belonging that characterized the basadi as a product of their agency and resistance. I then compiled this information into a diagram (cf. Figure 9).

Critical Consciousness: Code Denied, the refusal to code

I shared the transcripts of the one-on-one interviews with my supervisor and critical friend, Dr. Laura Misener. We decided that creating thematic codes and trying to share these codes would result in the dismissal of essential aspects of the women's stories (Mazzei & Jackson, 2018; Tuck & Yang, 2014). As an alternative, we opted for a narrative analysis approach that shares as much of the narrative as possible (Sosulski et al., 2010), including some aspects of the stories that did not make immediate sense or appear relevant. Like many phenomena of human experience, perhaps these narratives did not need to be "storied into sense" (Squire, 2008, p. 21). However,

despite our commitment to not dismiss important information, there were instances where I had to exercise some discretion guided by grounded intuition when deciphering the holistic meaning and making decisions on the content for dissemination (Boonzaier et al., 2019). Boonzaier et al. (2019) underscored the importance for decolonial feminist scholars to exercise the right to express their "grounded intuition" in discerning what narratives to analyze and how to analyze them (p. 472).

> Our ways of knowing, intuition and hunches about our research are important too for producing analyses that are situated in and would 'sit well' with our feminist politics and agendas, and that would also be meaningful for the individuals and communities with whom we work. (Boonzaier et al., 2019. p 472)

6.4 Dissemination

The *basadi* were informed in the Letter of Intent (LOI) that this research was a requirement of my Ph.D. program. They consented to have the research and its findings disseminated as a dissertation and subsequent journal articles. Due to my ethics approval from Botswana's Ministry of Youth Empowerment, Sport, and Culture, a copy of this dissertation will be submitted to the Ministry. I have, however, struggled with finding appropriate methods of dissemination that honour the *basadi's* voices. Postmodern feminist scholar Lykke (2010) encouraged researchers to explore and experiment with research methods, to mould and shape them into what is necessary for centring marginalized voices. In keeping with this perspective, I experimented with collaborative facilitated autoethnography and other autoethnographic techniques (Collison & Marchesseault, 2018). Ultimately, I settled on presenting the data as narratives centred on practice and experience (Sosulski et al., 2010).

Beyond this dissertation, I discussed the importance of involving the *basadi* in any practical implementation of this research in Botswana. In Appendix B, I introduce a dissemination idea in the form of a fictitious allegorical plurivocal story (Boonzaier et al., 2019). The story imparts lessons about female social entrepreneurs in Botswana, gleaned from the lived experiences of the *basadi*. Storytelling requires focusing on cultural context, audience, and storyteller (Squire, 2008). In decolonial fashion, this storytelling broadcasts the women's voices, situates them as cultural knowledge experts, and focuses on the community as the central audience.

6.5   Chart to Represent Reflexive Flow of the Research Process

Figure 8 below depicts the cyclical and reflexive nature of the research process used to obtain the results of this DIPAR project. From top to bottom, the flow gives a general order of how the research was carried out. However, this order does not follow the chronological order of the chapter numbers presented in this dissertation. What is notable from this diagram is that the data collection and synthesis for Chapter Three occurred after the integrative review in Chapter Four. To be exact, the integrative review occurred before my travel to Botswana as a stand-alone study. The results of the integrative review provided the rationale for conducting a DIPAR project; hence, it was presented as a preliminary step in the DIPAR process. The *basadi* were not involved in conducting the integrative review.

Additionally, the document collection is presented in Chapter Six; however, the summary narrative of these documents is presented in Chapter Three. Similarly, but in a more conventional manner, data collection from the interviews and the participatory action research workshops was also presented in Chapter Six and then synthesized as stories in Chapter Seven. However, the narrative analysis in Chapter Eight was reflexively used to present an updated iteration of the stories told in Chapter Seven. Finally, the documents synthesized in Chapter Three and the analysis of narratives in Chapters Seven and Eight were used to discern the perspectives and perceptions shared in Chapter Eight.

Figure 8

Cyclical Flow Chart DIPAR Process vs Presentation of Results
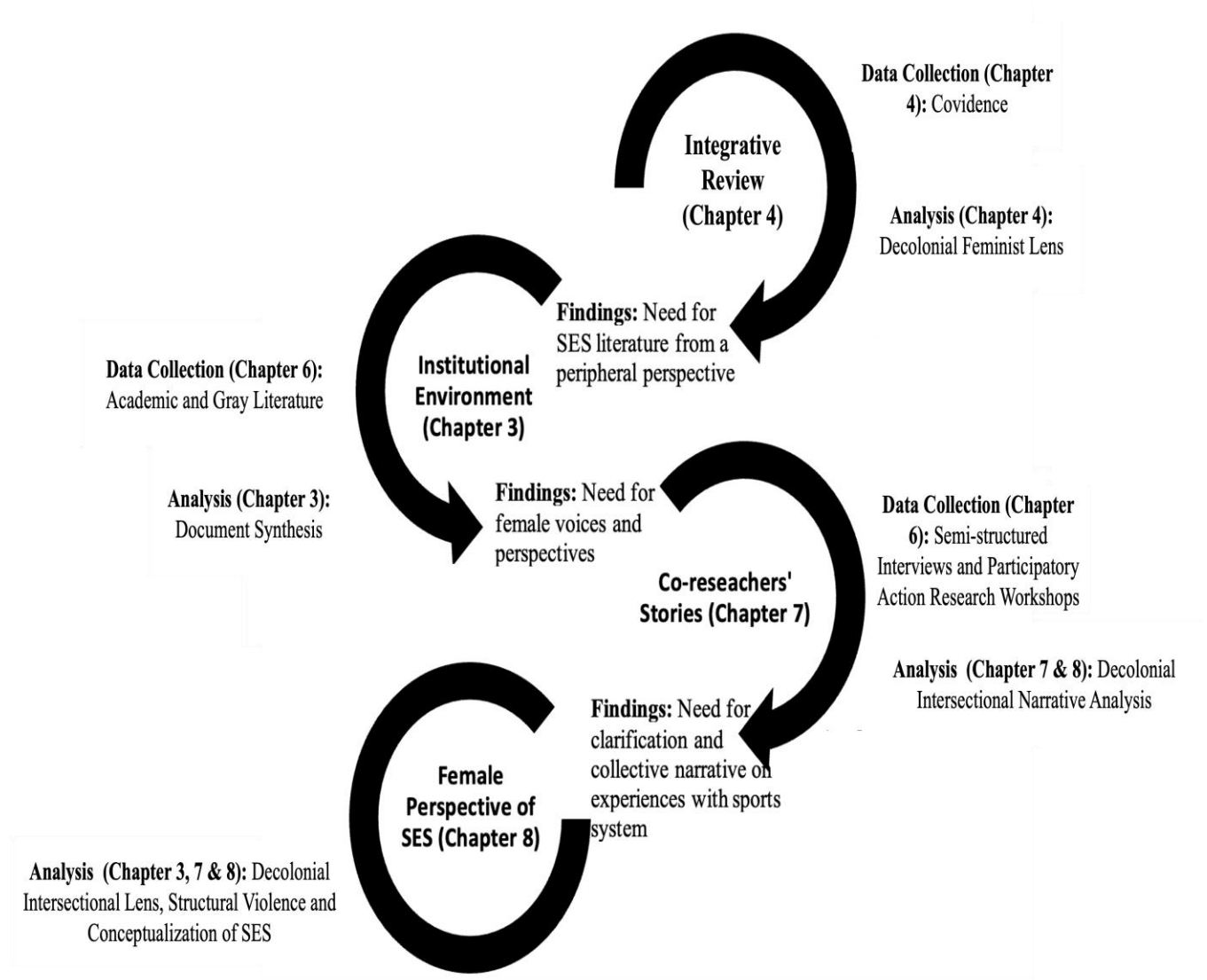
6.6　Decolonizing of the Self (DOS)

The implications of colonization and, subsequently, the work of decolonization are both political and psychological. Therefore, decolonial reflexivity is fundamental to DOS (Tamale, 2020). I posit that DOS, the act and result of deep epistemic listening, is decolonial reflexivity (Popova, 2016). It is also the periodic oxygenation and cultivation of self to further inform, affirm and re-ignite one's option to decolonize (Sheik, 2020). Ultimately, practicing DOS is an act of continuously, consciously choosing the option to decolonize as I worked through the research. That is, the option to confront modernity/coloniality and center alternative histories, onto-epistemologies and knowledge systems. The following sections describe the methods of decolonial reflexivity employed to honour this deep epistemic listening and facilitate my decolonial option.

6.6.1 Decolonial Reflexivity

6.6.1.1　Guiding considerations

Eriksen (2022) joins decolonial scholars in inviting us to reflect upon the coloniality that could be and may still be embedded in our "questions of ethics, relationality, accountability and quality in research and knowledge production" (p.100). Therefore, throughout co-conducting the research, I tried to reflexively consider and act upon the impact of coloniality in these three areas: (a) my relationality to the *basadi*, (b) my relationality to the research, and (c) my relationality to Botswana's context (adapted from Walsh, 2003). The aim was to consider my rationality and apply decolonial reflexivity at every stage of the research (Hoeber & Shaw, 2017).

6.6.1.2　Data collection

Reflexive data was collected in a reflexive journal, voice notes, photography and recordings of conversations with my critical friends, Dr. Laura Misener and Dr. Lebogang Disele-Pitso. I recorded and transcribed my reflections into a reflexive journal. Collecting and documenting my reflections was not routine; very often, it was a response to unprocessed emotions. The writing had no structure and followed only one rule: it must 'think-feel-write' what I know as truth

(Lykke, 2010. p.174). Lykke refers to this as poetic truth and explains that poetic representation makes it easier to interpret embodied, specific and unique dimensions of one's consciousness in a somewhat contextual way. I often used poetic writing, prose and photography to capture my social reality. Decolonial and Black scholars refer to this as enfleshed knowledge and encourage us to analyze and theorize this flesh for epistemological purposes (Sheik, 2020. p.89).

6.6.1.3 Analysis

The analysis and theorizing of my reflexivity were an iterative and repetitive process of developing the critical consciousness needed to practice research that is "responsive, collaborative, transformative, and ethical" (Suffla et al., 2015. p.10). My critical consciousness was stimulated by interpreting my photography and poetic truth. These interpretations offer an interactive voice that depicts and interrogates my positionality and reflexivity (Versey, 2024). In my interpretations, I analyzed my situatedness, location, interpersonal relationships, and experiences as integral considerations for conducting transformative research and prioritizing epistemic liberation. Therefore, while interpreting my entries, I asked the following questions: (a) What was my location when taking the photograph, recording or writing the entry? (b) What was I experiencing at the time? (c) What interpersonal relationships does the entry remind me of? (d) How did these experiences and relationalities impact the research?

6.6.1.4 Dissemination

My decolonial reflexivity is documented as excerpts of critical consciousness at the end of each chapter and in the footnotes of this dissertation. I also plan to disseminate this work as an academic journal article and as a workshop on decolonizing of the self, at the North American Association of Sport Management conference in 2024.

Critical Consciousness: Am I a hypocrite?

My reflexive journaling was only sometimes in the form of written text; at times, it was in poetry, photography or prose. I frequently shared voice notes with my critical friend, Dr. Lebogang Disele-Pitso, who provided valuable insights and recommendations, given her deep familiarity with the sports environment in Botswana. She played in Botswana's national basketball league. I sent this voice note while in Botswana, preparing for the participatory

workshops. I was conflicted about how to go about the research, particularly the reflexive exercises. I could not find research articles that demonstrated how to conduct collective/collaborative reflexive exercises, and I was afraid that the integrity of my research would be determined by the references I provided to justify my methods. This, however, was inconsistent with what I had told the *basadi*. I repeatedly told them they were the experts on what and how to conduct the research, yet I found it difficult to practice what I preach. This entry conveys the back and forth I went through while co-conducting this research and writing this dissertation. Below is a transcript of one of the voice notes I shared with Dr. Disele-Pitso:

Friend, I spent an entire afternoon trying to develop exercises we can do that will help affirm the researchers' knowledge and experiences. The goal is to establish the researchers as experts in this research without needing them to validate their knowledge with Western literature or discourse. Isn't it so funny how I don't allow myself that same justice? How I want to qualify and validate this process (even though my gut says I'm right) with Western literature and academic theory? It's sad, really, how indebted to the system I am, how fearful I am of asserting too much liberty, too much justice. It's hypocritical of me, to say the least.

Critical consciousness

Sheik (2020) advocates for a shift from seeking epistemic justice towards seeking collective liberation. Collective liberation' is a relational approach that resonates as a decolonial interpretation of intersectionality and solidarity (Mohanty, 2003). The 'collective' embodies the ethos of Botho, recognizing and reflecting upon the relationships surrounding us and making us plural selves. I hoped to foster reflexivity that theorizes our relationships with each other, the land, and God. The burden of collective epistemic liberation is upon me as the academic in the team. So, I draw on supernatural courage to assume the weightiness of this responsibility and rebel against the academic structures that withhold epistemic justice from the basadi and me.

Chapter 7

7   Ekile E Bo Erile (Once Upon a Time): The Stories and Discourse about Female Social Entrepreneurship in Sport

This chapter begins with stories shared by the four co-researchers (the *basadi*). Each story profiles a specific *mosadi,* detailing her journey with sport and her experience with social entrepreneurship. The quotation marks represent direct quotes from the women, while the rest of the story is shared using my discernment and reflexivity (with the help of Dr. Laura Misener). I instinctively and reflexively analyzed what information to include, when to cut off the stories, and what time frames were relevant for providing enough context about social entrepreneurship in sport (SES) for this research (Boonzaier et al., 2019; Sosulski et al., 2010). My decision on which portions of the stories to share was based on common narratives and time frames that appeared across all four stories (Boonzaier et al., 2019). The common narratives found in these stories include their introduction to sport, their experiences with building careers in sport, their current role in sport, their aspirations as sport professionals, and how they exercised social capital. A summary of these common narratives is provided in the next chapter as part of Boonzaier et al.'s (2019) decolonial intersectional narrative analysis.

The last sections of this chapter (sections 7.5 - 7.7) include the discourse about SES that the *basadi* shared throughout the DIPAR project. A critical aspect of the following stories is the women's passion and dedication to sport, regardless of the precarious situations they endured in their pursuit of purpose. The following stories and subsequent discourse demonstrate the sacrifice girls and women in sport must make to reach their full potential in sport, live a life of purpose, or fulfill their entrepreneurial goals. The following stories highlight the *basadi's* willingness to sacrifice their financial, social, psychological, and physical well-being.

7.1 Aratwa's Story: New Kid on the 'Pro' Block

Aratwa, like many young girls in Botswana, discovered her love for sports in primary (middle) school as part of the physical education curriculum. Initially, she played volleyball but eagerly participated in football (soccer) with the boys whenever possible. It was not until high school in 2007 that she was introduced to women's football, a passion she carried to her university days. In 2013, she was selected for the national Under 20 women's football team, but she noticed that she

was struggling to balance team commitments with her academics. Eventually, she left her local football club and played for her university team. This presented a far more convenient alternative with practices on campus, which were, therefore, more accessible regarding travel times and costs. Aratwa's transition into the new team was not as successful as she had hoped. She was sidelined and spent a lot of time on the bench during football matches. Her sports psychologist then suggested that Aratwa try boxing, particularly since she often complained about her body. When I asked her what she meant by that, she explained, "I am tomboyish and stuff, so people always look at me like I'm a boy, but I'm not." The issue of whether Aratwa identified as a woman was never brought up; however, she did not shy away from the fact that people often mistakenly identified her as male. It seemed like there was something about sports that allowed her to live freely in this ambiguity and to embrace her physical appearance despite Botswana's history with anti-LGBTQ laws and religious stigma.

As an individual sport, Aratwa found it easier to balance her boxing practices with her school obligations. For her, sports and school were always "a dual career." Football had economic benefits; she got P3000 (approx. $300 CAD) as a national team allowance when they competed in international games. She explained that making the same amount of money through boxing was a major concern. Determined to immerse herself in the sport, she worked hard, learned as much as possible about boxing, and successfully qualified for her first tournament within five months of starting. She fought her first fight and won it by "total knockout." Her second fight resulted in a victory against Sadi Kenosi, "the Olympian." Aratwa explained as she relived the moment after defeating, "People were like, 'Who is this new kid on the block?' and I was like, 'Yeah, I'm just introducing myself.' So, I thought, maybe this is it." She felt that boxing would be the sport at which she excelled and the platform she needed to gain recognition as a great athlete and household name.

In 2017, just months following her notable fight with Sadi, she was selected for the National Team. She won a bronze medal in her inaugural international tournament, the Africa Amateur Boxing Championship held in Congo Brazzaville. Her subsequent international challenge was at the 2018 Gold Coast Commonwealth Games. Tragically, during the quarterfinals, she sustained a shoulder dislocation and multiple bone fractures, necessitating a six-month hiatus from boxing. In January 2019, she returned and fought in her first international competition in Hungary, where

she was again defeated in the quarterfinals. Aratwa redeemed herself at the Zone 4 games (southern African regional competitions), clinching gold and earning the Best Female Boxer of the Tournament award. With a string of victories, she finally felt like boxing was worth the investment. She explained, "The next games were the Africa Games, and I got Silver; I felt, yeah, boxing is paying me out."

By the time she graduated with her Geomatics degree in 2019, she had amassed enough savings from her winnings and competition per diems to build her mother a three-bedroom house. Before this, she used her earnings from boxing and her government allowance (given to University of Botswana students) to build a single-room house so she and her mother would no longer have to live with relatives. Aratwa explained that she had to support her family economically because her parents did not have jobs. She added that boxing contributed to her economic and psychological well-being. Playing sports was extremely important to her, but so was being able to contribute to her parents' well-being. Although the economic contribution from boxing was menial, she was still grateful that she could compete as a boxer and support her loved ones and herself:

> I support my family and my parents because they are not working, so I'm always surviving on my own and that's why I do sport. So, to do sports keeps me away from all these dangers, despite all odds. Even though in sports we don't get paid that much, that P50 [approx. $5 CAD] makes a difference.

In 2020, Aratwa faced a setback when she sustained a head injury and suffered from a concussion, rendering her unable to compete at any Olympic qualifiers. Given another six-month recovery period, she grappled with the decision of whether to continue boxing. By 2021, she was medically cleared to return to boxing; however, the inability to compete, coupled with the absence of job opportunities post-graduation, had taken a financial toll on her. She criticized Botswana's sports organizations, stating that she did not get help from them during this time. This was despite her taking proactive steps to secure their support. She wrote several times to the MYSC as an elite athlete, appealing for their assistance in finding her a job or assigning her an internship in the capital city, Gaborone. Additionally, she provided a letter of support from a social worker and got an organization to offer her an internship placement on the condition that

the government agreed to pay her internship stipend. Eventually, the MYSC enrolled her into the national internship program, which paid interns who worked at eligible organizations. 49 She received P1300 (approx. $130 CAD) as a monthly allowance from the government, which supported her and her family. She clarified that she could have found an internship in her home village (where the cost of living was lower) and saved money by living with her mother, but in Aratwa's words, "more opportunities [to participate in sport] come when you're in the city than when you're in the village. So that's why I struggle [enduring the high cost of living in the city] with that P1300, but I survive; I'm still here [she laughs]." Her uncomfortable laughter seemed to communicate that she was aware that people would think that she made an absurd decision to stay in Gaborone for the sake of boxing. The opportunity cost of living in the city and pursuing boxing opportunities was obviously detrimental to her physical and financial security, as she had to walk to most places (because transportation was too expensive) and stay in precarious housing.

Aratwa expressed a desire to pursue something entrepreneurial to supplement her internship allowance, but she had yet to find something that worked for her. Her sports psychologist informed her about programs like the IOC's Athlete365, and through these programs, Aratwa learned about entrepreneurship, starting an organization, and how to make a social impact on the community. She explained that she accessed these online programs to help her learn about "solving an issue that is in the community and at the same time trying to make a living out of [the solution]." The issue, however, was that she did not have an income to fall back on while she started an organization, nor did she have any contextual assistance on how to start her own organization.

> So, I've researched all about those things, but the problem is, for me to start all the time would be a matter of income. How can I start? Who can I reach [out to]? Who can help me out?

Regardless of knowing know how to start a social business, Aratwa attempted to earn a little extra money by charging the women at her internship approx. $4.00 CAD to design workout plans and run exercise classes for them, but COVID-19 interrupted this initiative. Additionally,

she gave back to her community and sport by providing free training to young boys and girls who came to the university boxing gym (where she trained).

A few weeks after this interview, Aratwa signed on as a professional boxer competing in fights which were broadcast on ESPN Africa. Since turning 'pro,' Aratwa has been trying to support her professional career by actively seeking out in-kind and financial sponsorship from corporations.

7.2 Monica's Story: Leading with Passion

Monica has been playing volleyball since she started high school in 1998. She was a national team player, beginning at the under-17 national team level, up until her time with the senior national team. Monica has won many awards and medals playing in the National Volleyball League, including the distinction as the "best blocker" in the league. More recently, Monica ventured into beach volleyball, where she not only competes but has also taken on the role of organizing beach volleyball and beach soccer tournaments. In our interview, she acknowledged the potential to earn revenue from hosting tournaments; however, she opted to host them for free because she enjoyed sports and wanted others to experience the joy of sports, too. She hoped beach volleyball and beach soccer would grow. However, like many sports in Botswana, their ability to grow was limited by the lack of facilities for teams to practice and host competitions. Monica is a self-proclaimed lover of all sports, and despite not being able to make money from sports, she has dedicated herself to serving the sports industry. Her multifaceted engagements with sport are evidenced by her various administrative and sporting roles. Monica served as both captain for her volleyball team and public relations officer; however, the interruption to the volleyball league by COVID-19 restrictions made her reflect and question whether she was too old to return to play. As a result, she started a course on public relations and volunteered to be her team's PR officer.

Since childhood, Monica has contemplated her life beyond sports. In her diary, she listed all her interests and aspirations, including what she "wanted to be in sports." This contemplation gained greater significance after becoming a mother to a baby boy, prompting her to envision a future beyond her athletic career. Recognizing that sports in Botswana were a long way from being professionalized, she set her sights on forming an academy for all sports. Her dream was to train

athletes and prepare them for "international export." She planned to engage and draw upon the expertise of former coaches and players she knew who were "sitting at home." Alas, she explained that she was deterred because she believed that the coaches and players would request and require remuneration and resources, of which she had none. She also inferred that she did not have the recognition and resources necessary to mobilize the kind of money she needed to start the academy. Monica's exact words were, "I'm just Monica, I'm nobody, I don't have anything. I don't have the facility. I don't even have the money to start my dream."

Resigned that her dream seemed out of reach, Monica shifted her focus to more immediate sources of income, including selling clothes and handbags that she ordered from China, alongside trading vegetables, like spinach and tomatoes. Business was good because she had her car, which she used to make deliveries, and a large client base consisting of her sports network, family, and friends. Monica told me she was "not shy," she loved interacting with people and knew a lot of people, so selling was "easy" for her.

> So, it was easy [because] I used my contacts to sell to them. So, in most cases, you will see that I will post on WhatsApp to say I have tomatoes, spinach, tomatoes, onions, [and] they will place orders. (Monica)

She mentioned that, despite the social stigma associated with selling vegetables, Monica continued to grow her business. She rented a farm and tried to grow and sell her own vegetables. Due to various challenges with the weather, including heavy rains, extreme heat, and even frost, Monica lost thousands of Pula in produce.[49] As a result, she took a break from her farming activities. However, she grew to love horticulture; she was convinced she would return to it someday. She also registered a supplies company, which she intended to use to bid for government tenders. At the time of our interview, she had not yet bid for any tenders, but she planned to bid to supply sports equipment, toiletry, and machinery to government organizations. She said she cast a wide net because she did not want to limit herself. All these endeavours were entirely self-funded, reflecting her disciplined approach to finance management and reluctance to seek external assistance. During this period, she never considered going to anyone or any

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[49] Botswana's currency.

organization for any assistance, be it financial or educational. She proclaimed that she is "disciplined" about saving and budgeting. In fact, with her savings, she built herself a one-room house, bought a car, and was in the process of building another two-bedroom house.

Monica had not considered accessing any government support programs for women because she expected the support from the government to be disappointing and "demoralizing." In her opinion, she would only need government support after her business had grown and was ready to scale up. When asked to clarify, she confirmed that while she believed that she could find support (when she was ready) to grow an existing business, she did not know where to find the support or resources to start a sports academy. Additionally, Monica lamented that she did not believe in herself, even though she had what it took to be successful. She wished she had done a little more thorough research about where to get support. Despite her aversion to limitations, she recognized that she did not give herself enough of a chance to succeed with the sports academy but maintained that it was something she was still very passionate about achieving.

> So, in terms of when I go back to that one for the Academy, one of the other challenges maybe that I have was I didn't have, I didn't know where to go, where to start… I think I underrated myself on that one; I limited myself. I could be far… So, I didn't do much of my research. So, that one, I limited myself, but it's one of the passions that I have. (Monica)

Even without an academy, Monica was determined to still find ways to support and advocate for athletes' well-being. As mentioned, when she was 34 years old, she campaigned to be the public relations officer for her volleyball team and won. In her role as a PR executive, Monica secured in-cash and in-kind sponsorships for her team. She secured sponsorships of food for competitions, transport to games, and team uniforms for both the men's and women's teams. Monica made it clear that she understood that the sponsorships she managed to find for these teams were a result of her relationships with the sponsors.

> He was giving us money almost every year; he was buying kits and shoes just because of me. And he will be straight to say, we have a ladies' team and men's team. He will just tell my chairperson that I'm sponsoring the ladies' team because of Monica… So, we'll

get the money [and then] from there, and we know we are going to use it with the men's team. (Monica)

In 2017, Monica was voted Vice Chair of the BNOC Athletes' Commission, now known as the BAC. During her tenure, the BAC advocated for increased per diems for the Tokyo 2020 Olympic teams. Her proudest moment, however, was when they convinced the Minister of Youth Empowerment, Sport and Culture, Tumiso Rakgare, to reward each "4 x 400 meters men's relay Olympic bronze medalist" with a house. She expounded that the BAC circumvented all the bureaucratic red tape that stalled decision-making and progress and organized a dinner with the athletes and the Minister. BAC and the athletes were given a chance to make their pleas to the Minister directly, and Monica made it her mission to "put the welfare of an athlete upfront" to give them the opportunities she did not have when she was a national team athlete. According to Monica, she always aspired to effect change within the sports system and make being on the national team a pleasant experience, unlike her own. She was particularly interested in improving the financial conditions for national team athletes.

> The thing is, I don't like to see somebody suffer because I suffered; we suffered when we were on the national team. So, I can't say because us we were taking 50 pula when we were in the National team so my son should also get that 50 Pula. So, I tried to say when maybe I'm given an opportunity, like while I was in the Athletes Commission, we pushed for so many things that if I'm given an opportunity, I should push for a better tomorrow.

Monica recently collaborated with the acting CEO of the BNOC, Wedu Motswetla, who had also served as the first female appointed CEO of BNOC, to raise funds for purchasing sanitary pads for schoolgirls in rural areas. This initiative was inspired by COVID-19 restrictions, which prohibited parents from visiting their children at boarding schools, resulting in many children not receiving spending money for toiletries and other essentials. Monica's philanthropy seems not to end. For her birthday, she raised money and donated supplies and toys for babies living with their mothers in prison. Her charitable work garnered recognition from the chief and councilmen in her village as well as the prison commissioner.

In early 2023, Monica became the safeguarding officer for the Botswana Volleyball Federation. In September 2023, Women and Sport Botswana (WASBO) recognized her in their Facebook campaign, 'Celebrating Women in Sports.'

7.3   Dineo's Story: Knocking on Big Doors

Dineo began her volleyball journey in her first year of high school. With time, she added administrative responsibilities as the volleyball coordinator in her 2nd year at the University of Botswana. After she graduated from university, she continued to play volleyball for six years but quit in 2010 because she became pregnant. Despite her intentions to return to the sport, the pressures of "business, life, motherhood and all that" forced her to take an indefinite break from sports altogether. She added that the need for money and lack of opportunities to make money in sport were the significant challenges that prohibited her from returning to volleyball: "After all, there isn't much that I could get from getting involved in sport at the time." Dineo felt the pressure of being a single mother and wanted to provide for her son, so she started a masseuse business. Her teammates always told her that she gave great massages, and so she decided to explore it as a career. She approached several companies with business proposals, seeking sponsorship for a 2-week masseuse course that cost approximately $200 CAD. The first business she approached gave Dineo a cheque for the full amount of the course, and the woman who sponsored her wanted nothing in return. Dineo started this business in 2014 and still operates it as a side business with a few loyal clients who have signed monthly subscription contracts. According to Dineo, this business was more of a calling than solely a source of income, allowing her to meet many amazing clients and grow a network of wise and experienced people.

Apart from the woman who paid for her masseuse course, Dineo has never received financial assistance for her business. Most of the support and assistance she received during her entrepreneurial journey has come in the form of advice and guidance from others. Her tenacity and courage to "knock on doors no matter how big a door" garnered her a lot of valuable advice. Dineo truly believed that information was more valuable than any money she could have received, insisting that information had much more longevity and usefulness than a financial handout.

I think you and I would agree that the best gift you can get is information, including your advice. More than money, money, you can give me money now, tomorrow, I may forget or use that money for whatever I need it for. And once it's done, once I've acquired that, there's that possibility that I can forget about you. But with information, you give me information, and I would use that information on something, whatever I needed it for.

Dineo took an 8-year sabbatical from sport until 2019, when a friend told her about an opportunity to study sports management in Germany. She applied and was accepted to spend five months in Germany, attending a course in sports management. Upon completion, she returned to Botswana only weeks before COVID-19 was declared a global pandemic. As a result, Dineo found it impossible to find a job in Botswana. Nothing was happening in sports due to COVID-19 restrictions. Dineo approached the BNOC's acting CEO, Wedu Motswetla and asked for a volunteer position with the organization, and Ms. Motswetla obliged, hiring Dineo as an intern in 2021. Dineo lamented that if she had known about opportunities to have a career in sports and had had more support from people who understood the opportunities to make money as a female administrator in sport, she would have never taken such a long hiatus from sport. She was saddened that many athletes shared similar misconceptions about the limited prospects after retiring from competition, highlighting that information about these opportunities was not easy to come by.

Now that I'm fully involved in running sports as an administrator, I realize that a lot of athletes who have finished their sporting careers are facing the same thing. You talk to somebody, and you realize that you know that this person is not uhm… he or she thinks that after playing in the field, there's no other thing that he or she could do towards sport because of lack of knowledge or lack of information, let me say. They are not that informed that there are opportunities.

Dineo's time at the BNOC has opened her eyes to various new social entrepreneurship opportunities and initiatives. One such opportunity is the Sport for Life program (run by a Canadian organization), which trains individuals to leverage the power of sport for human development (Sport for Life, 2023).

A few months before volunteering as an intern with the BNOC, Dineo registered a sports agency business with the intention of addressing several aspects of the sport industry, such as consulting, events, merchandising and research. The agency never went into operation; however, Dineo believed that working in the BNOC would give her the industry experience she needed to run a successful agency in the future. She believed that registering the agency as a business would give her the flexibility to maximize profits and, at the same time, provide social value for athletes in Botswana.

Unfortunately, Dineo's family have never been supportive of her sports or business endeavours. She believed that the lack of support stemmed from her family's concern that she would be unable to support her son. Despite this, Dineo remained driven to support and provide for her son. Dineo's dream to open a sports business was still very much alive, sustained by her desire to provide for her son and "create a legacy not just for myself but for my kid also." She named the agency after her son and believed that working in sports was her God-given purpose, believing that, for some reason, God wanted her to work in sports, and that was why all these opportunities had come her way.

After a year of volunteering with the BNOC, Dineo was eventually promoted to a full-time position as a programme associate.

7.4 Nyakallo's Story: The Opportunist

In describing her relationship with entrepreneurship, Nyakallo calls herself an "opportunist" and explained that when she saw an opportunity, she took it. This was particularly evident when she needed or wanted something that she could not find in Botswana. If she could not find it, she would create or provide it herself, or she would encourage a friend to provide it. For example, her first social enterprise involved establishing an events organization that used performing arts to advocate against social ills in Botswana. The objective of the enterprise was to host corporate events that raised awareness about social ills such as gender-based violence, alcoholism, and sexual promiscuity. The events also empowered those impacted by these social ills and provided opportunities for artists to get paid for their activism.

Nyakallo considers herself an athletic person, having played many sports, including rugby and basketball, but never considered herself good enough to become a professional. She fervently believes in the power of sport and its ability to shape character, build discipline and foster strategic thinking. During our interviews, she explained that at first, she was playing basketball and rugby for the sake of playing it. With time, she desired to understand more about the game, the operations, and the business of sport. Once she had acquired that knowledge, she began looking for ways to improve sports in Botswana, especially basketball. According to Nyakallo, "I was playing to play, then I was playing to understand, then I was playing like, to further it, I guess."

Nyakallo's basketball career began in earnest while playing for a women's national league team. She then went on to coach her basketball team's junior squad while managing the girls' under-16 and under-18 national basketball teams. Her exposure to international competitions gave her valuable insights and perspectives on what Botswana needed to improve. Nyakallo saw a need to develop basketball players from a young age, as was the norm in other Southern African countries. She noticed significant disparities in funding for basketball development compared to well-financed sports like track and field, soccer, and swimming. There were occasions when Nyakallo used her finances to pay for a girl to travel from the north of Botswana to the capital city so that she could participate in the national team trials. For many parents, sending their girls south to Gaborone, where trials and training camps are held, was a financial and logistical deterrent. She explained that this contrasted with swimming, where parents had the money and resources to support their child's development, thus improving the team's overall performance. She believed that a lot of talent was left undiscovered and underdeveloped, and the players selected for the national team were not necessarily the best in the nation: "So really, we're not even like getting or saying we are sending the best of the best. But we are just sending the best of who we know."

The allocation of resources (or the lack thereof) made a difference in how youth viewed a sport and how they viewed themselves in the sport. Nyakallo had heard kids talk about growing up to play tennis or swim professionally, but she had yet to hear that from kids who played rugby or basketball. According to Nyakallo, sports like swimming, netball, football, and track and field had "proper" offices. Their associations had staff and facilities dedicated to them, while

basketball did not. She bemoaned that the lack of resources allocated to basketball also impacted the quality of coaching and opportunities for quality competition. She explained that most coaches in basketball were stuck on level one or level two because those were the only coaching clinics offered. She added that referees were not funded, often seeking accreditation on "their own coin."

Furthermore, Nyakallo noted that no one accurately documented player statistics and in her opinion, this adversely impacted player development. Development was based solely on observation and not data. She concluded that the longer a sport went without resources, the harder it was to make it "commercial." Nyakallo was adamant that commercialization was needed to improve Botswana's sport. She clarified what she meant by "commercialization," explaining that it was an attempt to make money from playing, coaching, hosting or promoting the sport.

> Whether it's trying to make money from playing or trying to make money from coaching, trying to make money from hosting events, trying to make money from advertising it, you can't because there's no competition, interest, or [there is a] lack of development.

In response to the deficiencies she witnessed, Nyakallo started a social enterprise while managing the under-18 women's basketball team. She founded the enterprise with another team manager who approached Nyakallo with the idea of collaborating on a basketball development programme for the youth. They created a program that had three branches. These branches included (1) Training out-of-school youth to become basketball coaches, (2) A pay-to-play basketball academy and league for children aged four to seventeen, and (3) An outreach program that raised awareness about basketball by going to different public schools with a travelling basketball hoop. They also had a women's and men's team called the Mustangs. These teams played in the national basketball leagues and were reserved for players who had aged out of the academy. According to Nyakallo, creating the Mustangs women's team had the dual purpose of increasing competition within the women's national league and providing a pathway for their athletes to stay in the sport.

Despite her clear role (from inception) in supporting operations and managing the public relations of the organization., Nyakallo does not consider herself a co-founder of the program.

She said it was not her idea, so she could not claim the co-founder title. Based on the information she provided, I suggested to Nyakallo that she is a founding manager. She responded to this suggestion: "I want to say he is the founder. Yes. Yeah, it started with him, but he approached me and had the idea like, yeah." Though Nyakallo refused to claim the co-founder title for the sports enterprise, she proudly identifies as the co-founder of a shea butter beauty cosmetics company.

7.5   Before Women Can Enterprise in Sport, Women Must Feel Safe in Sport: A Decolonial Intersectional Analysis of the Institutional Environment of SES

In the following sections, I share the co-researchers' (the *basadi*'s) collective narratives. I use direct quotes from the *basadi* while incorporating my grounded intuition to provide some context and meaning behind the quotes. The stories in the preceding chapter revealed that despite expressing intentions to engage in social entrepreneurship in sport (SES), the *basadi* (excluding Nyakallo) had not yet practiced SES. Documents show that the IE of SES in Botswana (see Chapter Three) had a robust infrastructure for female entrepreneurship. The *basadi* had been unsuccessful in using these resources to realize their intentions for engaging in SES, as none of these structures catered to entrepreneurship in sport.

Furthermore, the documents indicated that the only provision within the sport system for women pursuing SES was through the Botswana National Olympic Committee's (BNOC) affiliation with the International Olympic Committee's (IOC). The IOC offered an online Athlete 365 program that taught social entrepreneurship to Olympians (International Olympic Committee, 2024). As the only Olympian in this study, Aratwa was the only one with access to the Athlete 365 program. Aratwa found it hard to convert the information learned in the program into actionable and applicable steps for her specific context.

The following narratives provide some context to how sport was perceived and experienced by the *basadi* and how these perceptions and experiences impacted their ability to enterprise within the sport system. The narratives show that the *basadi* believed that because of low female participation in sport, Botswana was not economically viable for SES. According to Nyakallo, "The reason why we're not able to [make money with] sports is because we don't have more

females participating. So, we need to start from there, the participation, growing that." The low participation numbers were attributed to girls and women feeling unsafe in the sports system. Therefore, they posited that addressing safety issues would increase participation numbers and make SES more viable. On the other hand, if we successfully promoted SES, we would provide an incentive for girls and women to stay in sports.

The narratives provide a myriad of ways in which direct and indirect violence from the sports system impacts women and girls and subsequently impacts sports participation numbers. The *basadi* demonstrated how females in sport, regardless of their religion, socio-economic status, age, or role in sport, were victims of structural violence by Botswana's sports system.

Throughout the narratives, I offer my situated and encultured knowledge to draw out meaning and provide context for what was shared by the *basadi*. In Chapters Eight and Nine, I offer more analysis and interpretation of the narratives to conceptualize the ideas and themes brought up about SES in Botswana.

7.5.1 "Okay, so social entrepreneurship in Botswana is, I don't know, I don't want to say it's non-existent. Its existence is just not acknowledged and not perceived." (Nyakallo)

In describing the situation around SE in Botswana, Nyakallo explained that SE often went unrecognized or undervalued, particularly female SE. Nyakallo attributed this lack of acknowledgement of SE to the fact that the government did not legally recognize SE, leading Batswana to resist paying for social services. The perception was that social services would be provided free of charge or funded by the government and donors. Nyakallo underscored that female SE remains largely unrecognized as Batswana commonly took for granted the contributions of women and the social value they yielded. Women also failed to acknowledge the social value inherent in their entrepreneurial endeavours. Failing to see the social value in women's work could also explain why the *basadi* were challenged to identify other female Batswana social entrepreneurs in sport; female SES might just not be acknowledged as such.

Dineo spoke about two women who were running a social enterprise together in the quote below. This reference to a social enterprise with two social entrepreneurs heading it, is an example of the co-preneurship coined by Ratten (2019). *Mma* (Ms.) Magang and *Mma* Mothibi ran a sports

agency and consultancy that often partners with NSOs to conduct workshops and accredited short courses on topics in sports, like safeguarding. Dineo could not articulate the social nature of the business. However, she recognized a social value beyond the courses and their day-to-day business operations.

> Okay, social entrepreneurship within sports. I don't think there's much going on within that field. Yes, there is. There is, but there isn't much going on within sport at the moment. Yet there is plenty that needs to be done or that can be done. I think the projects for people like Mma Magang and Mma Mothibi that we see on TV fall within that context of social sport entrepreneurship … (Dineo)

Dineo's mention of TV highlighted the importance of representation and its social value. *Mma* (Setswana for Ms.) Magang and *Mma* Mothibi were esteemed figures in the women in sport community, albeit both women are former athletes and once held leadership positions in Botswana's top sport governing bodies (see Figure 5 for reference on governing bodies). I say this to point out that at the time of this project, neither woman held inherent celebrity status nor significant decision-making power within Botswana's sport system. However, their decades of dedication, prominence, and entrepreneurial successes in sport inspired the *basadi* and other Batswana women in sport. Based on my interactions with both *Mma* Magang and *Mma* Mothibi, it was evident that they willingly embraced their roles as role models and actively supported other women in sport. *Mma* Magang was significant in advocating for and advising on this research project. However, it is evident that the *basadi* consider these two women as being more centralized and embedded in the sport system; this perception is demonstrated further in the following sections.

7.5.2 "Death! Death! That one is the right one, I don't care what anybody says." (Nyakallo)

One of the prompts during the reflexive exercises was: Name something preventing Batswana women from staying in sports. These were the responses the *basadi* initially blurted out: "injury," "lack of income," "resources," "money," "commercialization," "commitment,"

"culture," "death," "lack of passion," "full-time jobs" and "pregnancy."[50] I asked Nyakallo to expand on what she meant by "Death! Death!.." but instead, she chuckled and shrugged her shoulders. At the time of the workshop, I found her response slightly humorous. However, set against the backdrop of Botswana's high prevalence of gender-based violence (GBV) against women and HIV amongst women in Botswana, the threat of death was an everyday reality for Batswana women. This threat was even more pronounced, given that we were in the middle of the COVID-19 pandemic. During this period, there were more reports about the increasing cases of GBV than COVID-19 cases. According to reports, "a total of 272 GBV cases per month were recorded, compared to other periods before lockdown where 50-60 cases per month were recorded," this marked the apex of Botswana's societal issue with GBV (Madigele & Baloyi, 2022. p.2). As a societal issue, the fear of rape, compounded with the fear of contracting HIV because of GBV, impacted almost every aspect of a female Motswana's life.

Monica identified GBV as a part of Botswana's "culture" and reflected on how this culture influenced a girl's decision to play sports. In the quote below, she reflected on growing up in a village near Francistown city. Francistown is Botswana's only other city; typically, the census categorized villages surrounding cities as urban villages (Statistics Botswana, 2018a). Monica compared the culture in most villages (including urban villages) to the prevailing culture in Botswana's two cities. Many city settings accepted, looked the other way or encouraged women to wear clothes that revealed a lot of skin; this was because these settings embraced the idea that women expressed bodily autonomy through dress, or they profited off the sexualizing of women's bodies. City populations were younger and more educated than village populations; however, over 79% of Botswana's population lived in villages (Statistics Botswana, 2018a).

Monica was working off the perception that people in the city are more exposed to Western feminist discourse on bodily autonomy and reverence for capitalist ideologies than people living in villages (Smith, 2013). She was implying that most village cultures did not accept this type of bodily autonomy, neither accepted, looked the other way, nor encouraged women to wear revealing attire. So, it would be hard for any female in the village to get away with wearing short

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[50] The concept of necropolitics was debated in the analysis of this narrative, while not directly relevant the mention of death in this conversation points to a dark reality which deserves further exploration.

tights in public without being ostracized by the community. Without the protection of her community, she would become an easy target for GBV, particularly from men who would use her revealing attire and social label as justification for committing GBV against her. The previous statement is supported by the fact that the Christian religion had a significant influence on both city and village culture, and wearing revealing clothes was, thus, associated with impurity and immorality (Smith, 2013).

> Culture is key to Botswana, and I'll use myself as an example. I grew up in the village down in Francistown. When I play volleyball, volleyball you know we wear tights. Imagine taking someone from the village and then giving them small clothes. (Monica)

In the previous quote, Monica referred to all Batswana females when she said 'someone from the village' because Batswana assumed everyone had a connection to a village or country other than the city. Therefore, everyone came from a village. So, Monica was implying that the social stigma associated with women who wore revealing clothes held such grave consequences that all girls were conditioned to reject the notion of wearing revealing clothing. By association, they would also reject any sport that required girls to wear revealing clothing. She stated that "someone would rather quit the sport because of how we dress." Monica was referring to volleyball athletes' uniforms, and she pointed out that villagers would view wearing tight volleyball shorts as rebellion or disrespect of cultural values.

Monica continued, "Those who are in town, they are the ones who can say I *want* [to wear] hot pants…" The word "want" is emphasized because it implies autonomy and desire. As mentioned above, women in cities were believed to have more liberty to express their autonomy through the way they dressed. Similarly, participating in sports was also considered an expression of autonomy; likewise, this was more acceptable in cities than in villages. This is not to say that women in villages did not play sports in public. However, if they played sports, they would most likely not wear tight shorts for the abovementioned reasons.

Ironically, if a female athlete 'wanted' to play at the highest level and 'wanted' to be taken seriously as a volleyball player, she needed to not just play like an elite player but also look like and dress like an elite player. As stipulated by Monica, volleyballers at her level wear short "tights" out of conformity with international rules and aesthetics, which often emphasize that

women's volleyball uniforms should consist of shorts. For example, the Fédération Internationale De Volleyball issued rules for the 2020 Tokyo Olympics that offer no other option than shorts for team uniforms (World Volleyball, 2021). Monica's comments highlighted some of the barriers women who wanted to play sports at an elite level faced. Athletes first needed to overcome society's adversity towards women having autonomy over their bodies and how this autonomy can be expressed (Smith, 2013). Women then needed to prove that they were serious about being elite athletes by wearing clothes that made them look like real athletes while subjecting themselves to ostracization and the increased risk of GBV. Finally, once they proved their seriousness, they needed to demonstrate their potential to play at an elite level.

The issues in the section reveal two significant constraints for the Batswana women desiring to practice SES. Firstly, the barriers to becoming an elite athlete were enough to deter many females. However, as we can see at the end of this chapter, the *basadi* believed that being an elite athlete could be a form of SES as it offers an opportunity to make money off their elite athlete status and the popularity it garners. Secondly, being perceived as a rebel, a cultural deviant or ostracized would be counterproductive to a social entrepreneur's task of building a rapport and garnering the buy-in of their community (Sunio et al., 2020).

7.5.3 "We are being coached by males. So, males would push us away if we don't [take a] stand, because of the sexual harassment and [their] lack of patience." (Monica)

Several recent sexual abuse cases in international women's sports have led to a rise in the discourse on sexual abuse, harassment and safeguarding (Operating team at Sportanddev, 2021). In 2021, the IOC issued a *Safeguarding Athletes from Harassment and Abuse in Sport toolkit* for International Federations and National Olympic Committees. The BNOC heeded the IOC's recommendations to create safeguarding policies for each sport by drafting a safeguarding policy. The policy draft followed the IOC's rhetoric on protecting women and children from sexual harassment, physical abuse and mental abuse (Burrows, 2021). This focus seemed apt because, according to Monica, there were high incidences of sexual abuse, "inappropriate relationships between coaches and players," and "girls [being] selected for teams because they are sleeping with the coaches." In this instance, Monica was relating sexual abuse and

harassment to physical impacts, as well as behavioural and relational impacts (Mountjoy et al., 2016).

The *basadi* believed that the current sport system did not do enough to protect females from sexual harassment and abuse; they anticipated that the new safeguarding policy and the appointment of safeguarding officers for each NSO would make a difference. However, under the current system, some athletes were forced to drop out of sports because they were not willing to engage sexually with coaches and sports officials, or conversely, they quit because of speculations that they were sleeping with officials. According to the *basadi,* this, too, impacts participation numbers in women's sports. The *basadi* were convinced that a critical mass of sport participation was necessary to create a conducive environment for SES. I share more on the association between participation numbers and SES later in the chapter.

The women identified additional concerns about the athlete–coach relationship that warranted more monitoring and regulations. According to Monica, "male coaches sometimes don't have patience for [female athletes]. Because I'm not losing anything, I end up quitting". She also mentioned that "when [females] are on our periods, we are in a bad mood, but a male coach will just keep pushing you." Monica pointed out how coaches' treatment and relations with female athletes (outside of sexual and physical harassment/abuse) had received little attention in the discourse on safeguarding in Botswana. Meanwhile, the *basadi* vehemently believed that issues related to how coaches treat female athletes were important factors to consider in any efforts to make women and girls feel a sense of belonging in sports and thus curb dropout. In essence, they believed that coaches needed to treat female athletes differently, considering the nuances in their physiology, hormonal cycles, and mental health. Not accounting for these biological factors has led to harm through forced physical exertion, as some coaches expected females to perform at the same level of physicality as their male counterparts. The *basadi* suggested that more needed to be done to educate coaches on the difference between female and male athletes and factor these differences into their training, not only to improve athlete performance but also to help build rapport with female athletes. As it was, the *basadi* believed that the system made females feel like a means to an end instead of holistic human beings with lives off the court.

The violence of demanding excessive physical exertion for female athletes is evidenced by various research that associates excessive pressure on athletes to perform past their limits with injury, burnout, eating disorders, anxiety and depression (Åkesdotter et al., 2020; Gouttebarge et al., 2019; Fuller et al., 2023).

Aratwa elaborated that "the coach-athlete relationship is lacking. Coaches don't know their athletes personally or what they go through in everyday life." The relationship between female athletes and coaches, sports administrators, or auxiliary staff was also presented as one of negligence. Not enough care for the athletes' well-being off the court was required from the actors in the system. The *basadi* argued that building a healthy relationship between coaches or administrators and athletes would contribute towards athletes feeling valued as individuals, not just someone who is expected to "work miracles on the court." The *basadi* believed that building this kind of rapport with athletes also helps to decrease the dropout rate in women's sports, particularly dropouts caused by pregnancy, child marriages, and a lack of support from parents. I have already discussed the impact of parental support on females' decisions to stay in sports, but I have not touched on the impact of pregnancy and child marriages. In the current system, school sports and physical education are the main sources of sport for girls and teenagers. Girls who fall pregnant often drop out of school and consequently drop out of sports. Certain religious groups practice child marriage, even though it is illegal in Botswana. In these religions, child brides are expected to take care of the household by taking care of the children and maintaining household chores. Based on this rationale, coaches could leverage their relationships with athletes to reach out and support those thinking of quitting sports and motivating them to continue. Additionally, they could play a fundamental role as advocates on behalf of their athletes by bridging the communication gap between them, their parents and sporting organizations.

The *basadi* acknowledged that tackling female participation may require a "20-year plan," a long-term strategy which may be slowed down by the lack of qualified and trustworthy coaches. They noted with concern that in the current environment, coaches who were found guilty of sexual assault in one school were able to find jobs coaching at other schools. Therefore, it may take a while before parents and society can accept the concept of a "healthy athlete-coach relationship." The women proposed that implementing a gender-specific coaching and athlete development approach would educate coaches and lead to the application of more

comprehensive safeguarding policies. These policies would then become instrumental in providing a model for how coaches and administrators could improve the experience for girls and women in sports and help retain female athlete participation.

This discourse about sports coaching for girls and women demonstrates several ways in which the sports system perpetuates obvious forms of violence and the threat of violence against females in sports. The other forms of structural violence mentioned in the rest of the chapter may not overtly look like violence; however, they explicitly tie to the indirect violence of the sport system when it comes to hindering females' capabilities, including the capabilities to practice SES.

7.5.4 "Because you find that a lot of us don't know much about gore (that), we don't have much knowledge about what you can do through sports." (Aratwa)

The first issue with the sport system was the fact that public awareness and education about sport and SES has been grossly neglected (Shehu & Mokgwathi, 2007). The *basadi* imply that this neglect has resulted in a lack of public support for girls and women pursuing sport and subsequent social exclusion for females who persist with their sporting aspirations. The *basadi* often brought up the physical and cognitive benefits of sports, proclaiming that these benefits helped girls to develop and reach their full potential. In the quote below, Nyakallo explains how she believed sports (basketball in particular) contributed to the development of girls and women.

> I love what the sport can do for one, you know, character, personality, [and] the discipline that comes with sports. Obviously, you have many health aspects, [and] they keep you busy. I feel like…players are really intelligent too because, you know, you need to be strategic, you need to understand your opponent's offensive 'what what' and their defence, so you can work around it... So, I really feel like sports really help with development not only in the sport but in life in general. (Nyakallo)

The *basadi* suggested that more education on the intrinsic and extrinsic benefits of sports was needed to garner more support from parents. As Nyakallo saw it, the benefits of sports were potential selling points for its use in social and economic development. Dineo argued that besides educating Batswana (particularly girls and their parents) about the benefits of sports,

there was also a need to educate them on the potential opportunities of SES. Aratwa expanded on this point with the quote below; she explained that because parents lacked understanding about sports and its socioeconomic potential, they often prohibited their children from participating in sports. Throughout our conversations, the *basadi* associate increased sports participation to a conducive environment for practicing SES successfully. In this case, they believed that education on sport and SES would increase participation in both.

> Because you find that a lot of us don't know much about, *gore* (that), we don't have much knowledge about what you can do through sports. And what developments you can bring through sports. So, without knowledge, we end up [becoming] *batsadi ba rona* (our parents) or whoever stopped other kids from doing such because they don't have much knowledge about it. (Aratwa)

The *basadi* attributed this gap in education about sports to the dominant discourse on women's sports, which, they shared, painted women's sports as a pastime or passion that occasionally involved training and competing in national competitions. Women's sports were seldom associated with economic benefits or career opportunities. So, instead of trying to learn more about sports, society often trivialized it. The *basadi* did not feel like the government had tried to promote or educate the public on the physical and social benefits of women's sports. In the following quotes, Dineo and Nyakallo provide examples of some of the discourse on sports and how it influenced female athletes' decisions to stay in sports or pursue social entrepreneurship in sports.

> … *ke gore ba santse ba ntse hela jaana ba ithaya bare* (they are still just there thinking) that in sports you go for training, you play a tournament, after you reach a certain age, you quit because now you are following maybe your career or your profession *e sele hela* (unrelated to) aside from sport. So, I think it's an issue of not having some broadened minds. (Dineo)

> Like when it comes to sports, because people don't understand sport also, they feel like it's a pastime…this is one of the most, I think, actually important thing[s] with sports entrepreneurship, people don't see how they can make money out of entrepreneurship, out

of sport. So, there's a problem with identifying where you can make money from sports-social entrepreneurship. (Nyakallo)

O itlhela elegore (so you find that) it's not that people are not aware of them, or they do not identify problems; *ke hela gore* (it's just that) if I do this thing, what am I going to benefit? In Botswana, for the longest time, it has been that if you pursue sport, it's just out of passion. And it's not like you're going to benefit anything else. And that's when people start gauging *gore* (that) my work, my business versus sport versus this social entrepreneurship project. (Dineo)

According to the *basadi*, without education about sports, girls and women lose out on the perceived social, cognitive, physical, and economic development available. What this meant was that the system was depriving women and girls of opportunities to develop confidence, leadership skills, and other transferable skills that would cultivate great social entrepreneurs. Additionally, without support from their parents, female athletes were more likely to pursue other career paths that promised better financial security for them and their parents (who often rely on their daughters for economic support). Parental acceptance is an important component of our society.

Being able to support and contribute to the well-being of one's household and, by extension, community is an essential part of our upbringing, sense of purpose and economic inclusion. Therefore, women and girls feel like the choice to stay in sports is taken away from them. Social entrepreneurship through sports would allow women to stay in sports and still contribute toward the well-being of their families. Without public awareness and education about SES, women and girls are again deprived of this opportunity to contribute economically towards their family's well-being in a manner that is meaningful to a girl or woman who is passionate about staying in the sport.

Mbembe and proponents of his work used the term 'violent inaction' to recognize a system that neglects to act in ways that would improve the living conditions of a certain social group (Mbembe, 2019; Davies et al., 2017). Davies et al. (2017) defined this kind of structural violence as "being deprived [by the political inaction] of the opportunity or freedom to improve one's hazardous or miserable condition" (p. 1269). The *basadi* argue that without political action to

ensure proper education and public awareness about the benefits of sport and SES for women, women were deprived of the opportunity to use sport and SES to improve their living conditions and identify as productive members of society.

The section below elaborates on how this neglect influences Batswana's perceptions about sports and consequently its impacts on the economic inclusion of women in sport. Additionally, the women promote SES as an opportunity to improve ones' social and economic statuses. In so doing, SES is presented as a tool for inclusive economic growth, by allowing women in sport to contribute to the well-being of their families and communities.

7.5.5 "…My arms are going to get too big. I don't want to get too muscular because my boyfriend won't like it." (Nyakallo)

Nyakallo explained how Batswana's perceptions of beauty also impacted girls' decisions to stay in sports. She shared insights from her conversations with high school athletes. A lot of the reasons girls quit were connected to body image and our society's perceptions of what acceptable female bodies looked like. The *basadi* referred to the fact that many Batswana grew up coveting Eurocentric standards of beauty, e.g. slender petite bodies and lighter skin tones. The following quotes indicated the impact (or missed impact) that sports and culture had on shaping girls' identities. Below are a few quotes from Nyakallo as she shared some of the rhetoric about sports and excuses for not playing sports that she had heard from young girls:

> …My arms are going to get too big. I don't want to get too muscular because my boyfriend won't like it," "I can't be in the sun; I'll get too dark," and "I look like a tomboy and stuff.

This rhetoric of colourism and femininity is a legacy of colonization and the imposition of Eurocentric beauty. Nyakallo's quote about "getting too dark" referred to Batswana's (society's) preferential treatment of women with fairer skin tones and men's preferential attraction to these women. The legacies of colonization, "…discrimination, mistreatment, and colour rating in social class against dark skin," remain embedded in our society's psyche (Jacobs et al., 2016, p. 67). Most sports facilities in Botswana are outdoor facilities, often located in areas that receive direct sunlight. Extended exposure to the sun is particularly a concern at the primary school and high school levels, where sports are held during the day. The *basadi* accused the system of not

allocating resources to building indoor facilities since getting darker due to sun exposure was not an immediate concern for boys.

Nyakallo's quote about muscular physiques also spoke to men's preferences for women with curvier body types or petite frames. The neoliberalism of chances of meeting societal expectations, like finding a husband or having children. Men's preferences often translated into preferential treatment; girls and women who met society's beauty standards had higher chances of meeting societal expectations for women, like finding a husband or having children. As is the case for most hierarchical neoliberal systems, females with 'pretty privilege' also offered women more opportunities in the workforce. Pretty privilege is a term used to describe the economic, political, and social advantages given to people based primarily on the proximity to societal standards of beauty (Alcaire, 2021). It becomes evident then how participating in sport, especially at an elite level, could have an adverse impact on a female's financial security in and outside of sport. Women and girls were socialized to aspire to have children and get married. However, the high percentage of female-headed households indicates how important it was for females to have as many economic opportunities as possible and rely less on gaining upward mobility by becoming a wife or finding a male head of household. According to the *basadi,* getting married or having children was a sure way to elevate a female's social status. The following conversation between Nyakallo and Dineo helped to rationalize how the *basadi* justified girls "carrying those perceptions" and justified females' exodus from sports into other professional or economic exploits.

> To a certain extent, we can't blame [females for quitting sport] … The women or female athletes who carry those perceptions [about preferential. Why am I saying this? I still go back to the reason that... what is in it for them? (Dineo)

> Yeah, like, why must we get muscles if we're not going to do this professionally either way? (Nyakallo, in response to Dineo's quote above)

> You end up saying let me quit this thing and go have babies; my time is up. It's just like that because, after all, you don't get much [social or economic benefits from staying in sport]." By this, Dineo means that the benefits of sports are not as economically

rewarding as a job "*e sele hela* (unrelated to) sport. (Dineo, in response to Nyakallo's quote and in conclusion to our discussion on the topic)

As stated by Dineo, girls eventually reach an age or time when it is more socially acceptable to pursue goals that "would help elevate your life" and make you a valuable member of society, like having children and becoming a mother and wife. Another way to be a valuable member of society was to contribute economically to the family's well-being. The *basadi* saw SES as a way to make money from sport and, therefore, compensate for the economic loss of gaining a muscular physique and losing their pretty privilege. That is, SES could be used as an alternative and, in the cases of the *basadi,* a preferred path to gaining social status and social inclusion. These quotes also demonstrated a lack of public awareness about physical literacy and the importance of maintaining physical activity habits as an adult. Again, this lack of education compromised efforts to advocate for sport as a development tool. On a micro-structural level, the violence of colonial and neoliberal tenets of the sport system are actioned by neglect, neglecting to raise awareness and education on the benefits of sport, physical activity and SES. On a macro-structural level, the violence is actioned by direct violence and the threat of violence.

On a macro-cultural scale, the colonial mindset associated with Eurocentric beauty standards spans across the sporting world, especially impacting African women with "supposed masculine features" (Adom-Aboagye, 2021, para. 8). African girls (and girls of African descent) who aspire to compete internationally are also confronted by the need to maintain Eurocentric feminine aesthetics (Malveux, 2022). As African women develop their physique for optimal athletic performance and advance to the international stage, they face the risk of being perceived as too masculine, undergoing public humiliation, being subjected to invasive gender testing, and being coerced into hormone suppression. Whether the risks mentioned earlier happen or not, just the threat of these circumstances occurring is violence.

Recent examples of this are the cases of Caster Semenya and the Namibian sprinters Christine Mboma and Beatrice Masilingi, who were discriminated against and targeted for gender testing by the World Athletics – formerly known as the International Amateur Athletics Federation (Adom-Aboagye, 2021). This public scrutiny of female African athletes was a deterrent for many

female athletes who had the potential to compete at an international level but feared being humiliated, locally and internationally, for looking 'too' muscular.

Nevertheless, Caster Semenya has demonstrated how an athlete can leverage this publicity to grow a community of supporters and enterprise her brand name. Semenya has written and sold a New York Times bestseller, inked several endorsement deals - including a deal with Nike, and monetized her growing social media presence. Semenya also leveraged her name to form the Caster Semenya Foundation, an athletic academy that offers scholarships, accommodation, food, transportation, and more to support the growth of women and girls in track and field. Semenya provides an example of how SES can help athletes overcome social barriers in sports.

7.5.6 "Funding, Budget, Resources All Go to Male Teams." (Nyakallo)

The unequal and inequitable distribution of resources to women's sports impacted girls' and women's abilities to reach their full potential in sport. The *basadi* shared how gender inequality, inequitable resource allocation, and (again) a lack of financial security led to girls and women in sport "being discouraged." They also emphasized that the disproportionate distribution of resources led to a lack of quality coaching for women. Many sports coaches in Botswana only have a level-one coaching certification. The *basadi* could not recall the last time a level two coaching clinic was held in their respective sports. Inadequate training and remuneration meant that the number of available coaches was limited. Due to this limited supply, "when a coach is fired for misconduct from one school, the coach often finds a job at another school" (Monica). The lack of quality coaches undermined the safety of girls, as even sexual misconduct was overlooked.

The inequitable resource distribution also impacted the quality of competitions and athlete compensation in women's sports. The *basadi* continued to bring up financial security as an unmet need and a significant barrier for women wanting to stay and build careers in sport. In the quote below, Monica described an example of a disparity in resource allocations in sports competition:

> I will take volleyball as an example. We will be having a national league from January until December. The males will be playing on this side and the females will be playing on

this side. When it comes to prize money, for males, their prize would be 1 million, and ladies' first prize would be 50,000. You see how it is? But we are playing 90 minutes, if it's 90 minutes and all of us are playing in the same court, using the same referees. Why do males take the larger portion than females? (Monica).

"Why do males take the larger portion than females?" This question is underpinned by a sense of hopelessness as it points to the fact that these funds are disproportionality shared from the same source(s). Unlike professional sports in the USA, where men's leagues can argue that they earn higher revenues and profits, most sports competitions in Botswana are sponsored by the government or private corporations. Therefore, the sports associations determine how the funds will be distributed, and the *basadi* believed that this decision was made according to a preference for men's sports and a masculine bias. Nevertheless, prize money was an obvious avenue for revenue generation in sports. The rationale here is that increased stakes in a tournament could lead to better quality competitions, as they attract higher quality talent and more engaged audiences. According to the *basadi,* quality competitions improve overall participation numbers in women's sports, creating an economically viable women's sports ecosystem.

The women illustrated how more effort and investment into women's sports tournaments would better equip female athletes with better conditions for SES to thrive. They suggested audiences would be more likely to invest time and money into women's sports if sports associations increased the prize purses, media coverage, and talent pools (opening the competition up to athletes from other countries in the region) at women's tournaments. Ultimately, having a larger and more engaged audience would provide athletes and teams with a larger platform and access to a larger community for which they can leverage buy-in and practice SES.

Dineo reflected on how this inequity in resource allocation had a major role in her decision to quit playing volleyball. Essentially, it came down to the fact that the opportunity cost of staying in sports was too high. She could no longer justify spending time and effort on volleyball when there were other activities she could do that offered better "financial benefits" and rewards. Her parents and the need to support her son provided added pressure to pursue financial stability from jobs and activities outside of sport. However, given Botswana's high employment rate, the economic opportunities were limited, thus adding even more frustration and forcing women to go

into roles that provided them little to no job satisfaction. Given a chance, the *basadi* and other women in sport would have rather worked in sport. In the quote below, Dineo compared the circumstances regarding resources allocated to women's sports in Botswana to the circumstances in other Western economies.

> I mean, if you take an athlete in Europe, for example, or in America. *kore ba sale ba nale di* (they have long been given particular things) and earning particular percentages or allowances. *Le fa ele gore* (even if it may not be) financial assistance, they are given the best of care, the best care ever. So, they feel motivated to push and *kooteng fa ba pushiwa* (in instances when they are being pushed) they [do] well because they know there's a pay for this. (Dineo)

Often, I discouraged the *basadi* from using the West as an example of what sports in Botswana should be like; I wanted them to focus on their own context and envision a sport system that was birthed from their own imaginations. However, given the pervasiveness of the globalization of sport and mass media, it was extremely hard to divorce Western influence from African dreaming, especially in a world system that persistently portrays the 'West as best.' Even local rhetoric about sport promoted Western sporting systems as the benchmark of sporting success. I included the above quote made by Dineo because it represents the women's aspirations and invites the reader and myself to accept the impact of cross-cultural engagement on one's (desired) identity. I also invite us to accept that human needs can evolve from basic biological needs like food, water and shelter to emotional, social, and spiritual needs like the need for identity or self-actualization in ways that are beneficial for their families and communities. Our human needs evolve as living conditions improve and as we get exposed to other realities (Christie, 1997). A system that deprives people of fully realizing these needs and reaching their full potential is diagnosed as structurally violent (Galtung, 1969).

Dineo's example also commented on the spatial conditions females in sports were subjected to because of poor resource allocation. Playing in the sun was one example of this spatial violence. The *basadi* had several other examples of spatial violence that they experienced as athletes, some of which sparked memories of my own. For example, teams were often housed in training camps that were a significant distance from the training facilities, or teams would have to travel short,

yet significant, distances for tournaments or games. It appears that unless the distance was more than 200 km, resources were rarely allocated to providing adequate transportation. Dineo recalled "sitting on top of each other in the back of a van" on their way to a volleyball game. As another example, I recall our team having two practice sessions, one in the morning and one in the afternoon, for three to four hours each. We would run three kilometres from our accommodation to our training facilities, train, and then cram seven to nine girls into a compact Volkswagen Golf while the rest of the team walked the three kilometres back from practice. I also recalled the first time the national basketball teams were given basketball sneakers, which were often too expensive for the average person to purchase. The men's teams had enough shoes for the all-team members and auxiliary staff, while only the women who could fit into men's sizes were given shoes. A few women players required smaller sizes, including myself, the team captain. I played in international competitions with low-cut tennis shoes and, therefore, had to strap my ankles with bandages to protect them from getting sprained. The violence here was experienced as spatial in relation to the order of priority given to the women's teams; the basketball put the needs of the women's team below those of the men's teams (LeMaster et al., 2023). There were many stories of this nature that the women could go on about, but what is evident here is the miserable and dangerous conditions females were subjected to in order to participate at a national level.

While the *basadi* understood that women's sports, and global sports in general, were not perfect in any Western sports system, they identified financial *security* as an important component of their envisioned 'woman in sport' identity. They recognized that women in the West were more resourced than they were, even if gender inequity was still rife. To the *basadi,* financial security allowed them to be productive members of society, contributing to their family and community well-being. SES, they posited, was a great tool for leveraging community buy-in and establishing revenue-generating activities to meet their own financial needs while attaining job satisfaction. SES also allowed them to alleviate the social and economic needs of their families and communities. However, to attain this job satisfaction, there needed to be better systems in place that would cultivate the skills needed to operate effectively as social entrepreneurs.

7.5.7 "We have a saying in sports that, 'hei, yo o mo systeming' (this one is really in the system)." (Monica)

The above quote refers to the *basadi's* perceptions about personnel in the sports system; in their view, once someone entered the sports system, they lost touch with the needs and experiences of athletes. Below is the unabbreviated version of the quote used in the title of this section. In the quote, the sports system is likened to politics. Monica expresses hopelessness as she shares the *basadi's* perceptions about the treatment of women in sport administration and leadership positions.

> We have a saying in sports that, *'hei, yo o mo systeming'* (it's hopeless, this one is really in the system).[51] The moment system *e go kgwa* (vomits you out) *go raya gore* (it means you're out. Same as politics, if I'm in the ruling party, I will support anything, even if it's wrong. I will support the president because the moment I say no [I will be 'vomited out']. (Monica)

According to the *basadi*, the political nature of the sports system caused several issues, three of which I cover in this section. The first issue was the disconnect between athletes and administrators; the second was the lack of mentorship for women and girls in sports. The final issue was the lack of power girls and women were afforded, even when selected for administrative or leadership roles. Underscored here is the violence of organizational structures in the sport system, and the threat of violence experienced by athletes who felt like the system put too much power in the hands of centralized actors, like popular athletes, administrators and leaders in sport. Also highlighted in this section is the threat of violence experienced by women in sport who recognized that they were often typecast into dispensable roles with no job security and no real power.

7.5.7.1 Lack of Recognition

While Nyakallo, Monica and Dineo have all held administrative roles in their respective sports, they still viewed themselves as peripherized actors in the sports system and, therefore, were able

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[51] 'Hei' has no semantic meaning; it is an emotional prosody used here to convey the feeling of defeat or hopelessness.

to relate to Aratwa's perceptions of "sports as politics[52]. The perception was that centralized positions in the system were reserved for men and the few women whom these men awarded with authoritative roles; however, these roles were always short-lived. Therefore, the *basadi* did not consider themselves as centralized characters. This, however, changed for Dineo once she was promoted to a full-time staff member at the Botswana National Olympic Committee (BNOC). I will touch more about centralized leadership roles later in the section.

From an athlete's perspective, when Aratwa referred to "sports as politics," she was commenting on athletes' perceptions about the administrative systems in sports and how administrators operated as if sports were politics. In the following quote, she referenced fights she had observed between volunteers vying for administrative roles:

> I'll be watching people fighting to volunteer for these administrative posts. It's clearly for volunteering only, but people are fighting. I'm asking myself, why are you fighting? Maybe there's something behind that we don't know. (Aratwa)

For the most part, administrative roles were volunteer roles, but it was commonly perceived that these roles were incentivized by the opportunity to travel for free with sports teams to competition destinations. While this opportunity was only available to some volunteers, there was suspicion of preferential treatment and corruption regarding those who were offered these opportunities. Aratwa's suspicions spoke to these perceptions and the assumption that there were other social and economic incentives that only a select group of volunteers were aware of and eligible for. Aratwa articulated that her suspicion of administrators' motives was exacerbated by the fact that athletes felt like administrators had no empathy for athletes, even administrators who were once athletes themselves. She stated that administrators were given fair pay while athletes "struggled" to live off menial per diems, "Because at the end of the day, if I get P50, the administrator gets more than I do because they get paid, that's their job, and that's a fact [that] we can't change because that's their profession…" The *basadi* assumed that some volunteers received higher per diems for competitions than the athletes.

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[52] I again use concept of peripherization to remind myself and the readers that these actors are inside the system (arguably not by choice) and pushed to the peripheries of the sport system, by the system and its controls.

The *basadi* believed that there needed to be more transparency regarding the finances of sports; they wanted associations and administrators to "disclose everything" about the competition and organizational financials. They also stressed that athletes needed to take more of an initiative to understand the business of sports and inquire about the contracts that sports organizations signed with sponsors. They noted that provisions for athletes were often included in the budgets and proposals that sports associations presented to government and corporate sponsors. So, ultimately, sports organizations put a Pula amount to the cost of taking care of athletes, and in order to advocate for themselves and develop economically, athletes needed to understand what that value was and how it was calculated. With this understanding, athletes would have a more quantifiable sense of their value and could better advocate for the realization of that value as well as advocate for things they believed were under-qualified or not quantified at all.

> "You're just there, you're just an athlete, you just play sport. And you're given P50, you get excited, and that's it. You don't know the real thing about what was written in the letter when they went to Debswana or any other institution to ask for funding. You don't even know the amount you're worth." (Aratwa)

Aratwa's quote portrays a defeatist attitude, which stems from societal mindsets about athletes. Aratwa spoke to the discouraging reality that athletes needed to accept that participating in sports was not about the money but rather the opportunity to play and compete. Therefore, any money received from sport, no matter how little, was a bonus. She spoke in disdain about athletes' willingness (including her own) to 'suffer' and endure financial precarity for the sake of participating in sport. Athletes' lack of self-value was congruent with and acquiesced to Batswana's trivialization of athletes and sports. Moreover, the sport system helps to perpetuate this trivialization by compensating athletes with embarrassingly low amounts of money. The public shame and economic strife of being an athlete were a contradiction to the envisioned clout and recognition that most great athletes aspired to. The *basadi* experienced this as dream-crushing, especially for female athletes, who received even less encouragement from society to pursue sports.

According to the *basadi*, being able to quantify one's own value was an important component in developing athlete entrepreneurs. However, this would require a change in the way athletes and

administrators interacted. They suggested having a contractual relationship that required athletes and administrators to be accountable to each other and their sponsors. That is, if a contract says an athlete is expected to perform certain tasks for a given duration of time, then they are obligated to meet those expectations in order to get paid. Equally, administrators are responsible for making sure the athletes can meet those expectations and are remunerated accordingly. In addition, this experience with contracts and an understanding of their value would supplement athletes with the skills needed to (eventually) negotiate their own deals and contracts with sponsors. Essentially, athletes would learn how to place a value on their athlete brand and leverage that brand for economic purposes.

The idea that athletes can be social entrepreneurs who enterprise their athlete brands was predicated on this idea of being able to create, quantify and convey their value to sponsors and the rest of the community. This notion of an enterprising athlete brand or woman in sport brand was a novel example of SES that was conceptualized by the *basadi,* and it required athletes to develop entrepreneurial skills; however, as discussed in Chapter Three, the sport system did not provide this education to athletes. Another pre-requisite for this example of SES to thrive was name recognition, but the current system and public perceptions about athletes and sports made this extremely difficult. In the discussion chapter, I elaborate on this example of the athlete being a social enterprise and how the *basadi* conceptualize this example as well as how they envision it.

7.5.7.2 Lack of Mentorship

The other *basadi* shared Aratwa's skepticism about the administrative systems in sports, even though Monica and Dineo currently held administrative roles. They attributed problems with sports administration and leadership to the lack of policies and programs that targeted female athletes and prepared them for careers and leadership positions in sports. Additionally, they bemoaned that, despite persevering as women in sport, the system was not set up to make them feel like there was a way to cultivate sustainable sports careers, even as social entrepreneurs. The lack of policies and programs impacted females' sense of belonging in sports, as the basadi described their experiences as forms of institutional neglect and "violence of exclusionary organization design" (LeMaster et al., 2023, p.53).

One type of programming believed to be missing from the sports system was effective mentorship programs. According to the *basadi,* an effective program would provide younger athletes with insights and opportunities to bolster their career paths, as well as opportunities to build or retain self-confidence and social value.

7.5.7.2.1 Career Path

Being able to map out a career path is a great way to envision a future within a given career and assign realistic steps and goals to advance down this career path. Without information about the possible career paths for women in sport, it was hard for girls and women to believe that their desires to work in sport were more than just pipe dreams. Without this information, girls and women in sport were denied the capability of pursuing goals and objectives that allow them to enjoy economic independence and participate in the economy or community in ways that are meaningful to them.

With regards to career pathways, the *basadi* accused sport administrators and leaders of hiding information about courses, networks, organizations and connections that could help other women forge career paths that would advance their ambitions to work in sport. Monica explained that when it comes to the sports system, "most people are selfish with information. They don't want to transfer what they have to other people; that kills our sports" (Monica).

> I was shocked, kore (the thing is); I get shocked at the office where I am. When you go through, you meet people's files… you see, this person has a Master's in this sport. This one has a degree in this, and it's sports-related; this one has a diploma. But those people are not utilizing those qualifications. A lot of them… It's like we want to grab for ourselves and put into our pockets; grab for ourselves, but then when you've grabbed a lot, and it's now time to feed others with what you've accomplished, you don't do that. You still want to keep that education to yourself. You don't now use it to fix. (Dineo)

Dineo was also outspoken about her difficulty finding information and guidance regarding her sports career. She claimed that if she had more information about courses, like the course she did in Germany, or if she understood how to financially maximize a career in sport, she would not have sought opportunities outside of sport. According to her quote above, after Dineo secured an

internship with the BNOC, she finally had access to the information she needed when she was searching for career guidance. Notably, she realized that many distinct career pathways could be taken; however, instead of people sharing this information and allowing others to benefit from their experiences and knowledge, female sports administrators became gatekeepers, deciding who has access to this information. More commonly, they became hoarders of opportunities in sport. Dineo explained that only centralized actors in the sport system were made aware of opportunities to gain experience or qualifications in sport. Instead of sharing these opportunities with others, they seized them for themselves. In many cases, these people had no intention or capacity to use these qualifications and experiences in their careers.

We understood that these administrative and leadership opportunities would allow women to gain experience and exercise their leadership and enterprising skills, which were also valuable skills and experiences for cultivating SES. Therefore, depriving other females of information about these opportunities worked to further limit the number of competent women for sport roles. A consequence of this was that the same women kept getting selected for sport leadership positions, which further embedded them as centralized actors. Consequently, less embedded women in sport, women aspiring to get into sport, and even the *basadi* often felt like peripherized actors.

The *basadi* concluded that the absence of mentorship resulted in ineffective leadership succession plans, particularly regarding advancing women into leadership roles. They noted that women were not adequately primed to lead in sport, nor were they given sufficient exposure to the administrative side of sports.[53] They suggested that women in administrative and leadership positions saw younger females as threats to their position in sport and, therefore, were unwilling to act as mentors. This "gatekeeping" by women in sport and the lack of relational capital amongst women has limited athletes' opportunities to infiltrate the sports system with innovative and entrepreneurial ideas.

> *Ya gore*, young minds, young kids who *are ba ba tswang ko tlase* (who come from poverty), whenever they have exposure, they explore, they want to learn more. But those

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[53] This may be the reason why the BNOC is still without a new CEO.

guys *bone re tla bo re re ba na le* (we will say that they have) the experience *ya seat eo* (of sitting in that seat), and then we don't mentor or groom, and we feel that if I go to that [the extent of supporting mentoring others], *ngwananyana a bo a tla a ntseela* (then someone much younger takes over my role). (Aratwa)

While it is easy to recognize this gatekeeping and hoarding as being selfish or vindictive behaviour towards peripherized women in sport, it was also understood that this mentality was urbane in a system that repeatedly demonstrated that roles and opportunities for women in sport were limited, finite and dispensable. This was evidenced by how few women were in the sport system and how often these roles were either temporary or terminated prematurely. For example, *Mma* Motswetla was the acting CEO of the BNOC, and Monica was given a one-year term as the chair of the Botswana Athletes Commission. As another example, *Mma* Magang was recently elected (she ran unopposed) as the president of the Botswana Volleyball Federation; within a year, the media was accusing her of ruling with an iron fist and appealing for her to step down (Kolantsho, 2023). This lack of job security left a looming sense of doom on women in sport as they are constantly threatened by public humiliation and financial instability. Consequently, it led to a viciously competitive environment that stood to prohibit any semblance of solidarity amongst women and further maintain the status quo of a male-dominated sport system. This current system was a threat to the *basadi's* visions of SES as it required them to either get centralized female actors to advocate for SES initiatives or to get peripherized female actors to work together to collectively advocate for SES.

7.5.7.2.2   Self-Esteem and Self-Confidence

The ability to build self-esteem is described as a substantive freedom that is afforded by meeting a people's emotional or social human needs (Burchardt & Vizard, 2009; Blackstock, 2011). Any structural components of the sport system that inhibited females' capabilities of building or having high self-esteem could be considered tools of structural violence. The *basadi* complained about several structural issues that impacted girls' and women's self-confidence and self-esteem with regard to pursuing careers in sport. Although the quote below indicates that the *basadi* used the two terms interchangeably, I do share some distinctions that I drew from the discussions.

There will be that athlete that you see is excellent on the court, but then she also has that confidence that self-esteem *ee tlhokegang* (that is required) now; that if you transfer her on the other side, she will still do a good job… but then because they end up *ba sena* (not having) that self-confidence that she had; that self-belief; that self-push that, 'you know what, I can do this, I don't need to be told how good I am.' *Abo ba felela ba salela gone hoo* (and then they end up remaining there)… That is why even now, *re nale Mma* Magang (we have Mrs. Magang) coming back onto the podium because other women are unwilling to. She was unopposed. (Dineo)

High self-esteem and positive self-worth were described as something that could be transferred from participating in sports to participating in the sports business. The *basadi* believed that positive self-worth and self-esteem needed to be nurtured, as it was necessary for building SES skills, as purported by Nyakallo: "That's where the entrepreneurship comes from; we must also be able [to advocate for ourselves]." However, the structures within the sport system slowly chipped away at women's self-esteem because girls and women were not equipped with confidence-building experiences, nor were they afforded agency and self-determination over their choice of career.

The *basadi* explicitly identified self-confidence as something girls and women developed while participating in sports. However, self-confidence in athletic abilities does not translate into confidence in administrative abilities. The *basadi* agreed that self-confidence was built through participation and practice. So, increased participation in sport led to increased self-confidence as an athlete, and increased participation in sport administration led to increased self-confidence as an administrator or leader in sport business. Therefore, the *basadi* advocated for more programs and opportunities for athletes to gain exposure and build confidence in administrative and leadership abilities in sport business operations. As discussed in the previous section, the lack of women's programming and career development was perceived as an organizational exclusion that reinforced a sense of (un)belonging and peripheralization for girls and women in sport.

As a result of this peripheralization, seemingly centralized actors like *Mma* Magang were repeatedly appointed to leadership roles, going from organization to organization. The *basadi* described this as 'recycling' and lamented that this practice gave other women the impression

that it was impossible to break into the sport system. Therefore, like in Dineo's previous example, centralized actors often campaign for these positions uncontested as the only candidate. The *basadi* warned that leadership strengths and weaknesses were often recycled along with actors, and thus, there was a potential for them to carry their issues from one role into their new role.

> We have sports administrators. In most cases, we recycle. You will see that tomorrow... Tomorrow she will be in football, after maybe her contract finishes in football, she goes to netball. It means the same problems that she was creating in football. (Monica).

Due to this pervasive 'recycling,' the basadi also did not expect to see significant institutional changes towards their desire for female SES practices in the sport system, especially not changes instituted by authoritative figures in sport. This is because the changes necessary for female SES required a more even distribution of power that allowed women and girls to act autonomously as social entrepreneurs. The *basadi* expected resistance from the more embedded members of the society who were already leveraging their centralized status for entrepreneurial initiatives and to secure contracts whenever sporting bodies looked to outsource services.

The *basadi* posited that mentorship and education programs nurture self–esteem, build self-confidence and allow females to carve out their sporting career paths. Centralized actors and more seasoned administrators also needed to be equipped and encouraged to mentor other women in sport. The *basadi* determined that "it goes back to education: to educate more, to mentor people so that they believe in themselves to fix the world" (Monica). This included education for mentors and helping them recognize their social value as mentors.

7.5.7.2.3   Social Value

The concept of a tattered, used-up cloth is evoked again here. *Mosadi ke thari ya Sechaba* (a woman [is the cloth that] ties The Nation on her back). This cloth used to be a source of national pride, a token of gender equity and more than often a (monetary, social, or emotional) support for their community. However, it was evident from the discussions that the *basadi* felt that the system was quick to discard women in sport once their tenure was up or when they retired from competing in sports. The violence of organizational exclusion was experienced through the threat

of being rendered obsolete and the inaction of providing resources that recognized, honoured and exercised retired women's social value. This threat of being obsolete was a source of anxiety for many girls and women in sport, especially since there were no structures in the system that addressed transitioning into retirement.

The women debated what retaining social value for retired women in sport should look like, they concluded that maintaining their relevance in community was an essential component of retaining their social value. Therefore, for mentors to feel effective and valued they needed to feel like they were contributing to the social and economic well-being of the community.

The *basadi* viewed mentorship as an opportunity for retired athletes and administrators to give back to women's sports by volunteering their resources: time, money, and knowledge. It invited retired women to participate in the solution for making women's sports more socially and economically sustainable. They also viewed mentorship as an opportunity to bolster a sense of community through intergenerational knowledge exchange.

> So, I think for myself, a support group would come in a different way, like if I need Dineo to come and help me with her skill or if I need Nyakallo to come and help me with her skill, but I would go more into the younger group. (Monica)

Monica stated that there were very few opportunities for retired athletes and younger athletes to collaborate and exchange knowledge on skill development. She argued that facilitating this kind of interaction could help improve Botswana's sports landscape by integrating different generational perspectives to develop an understanding of the sports system's needs. With regards to SES, the *basadi* believed that the intergenerational exchanges in mentorship would help us understand what had traditionally worked, what still worked, and what needed to change in the sport system for SES to thrive. They also believed that mentorship structures would motivate retired women in sport to pursue continued learning and personal development opportunities so they can retain their relevance and help "make sport better for the next generation of athletes" (Monica). Equally, they believed that SES was a great tool for facilitating and leveraging community knowledge and skills. SES provided a quantifiable measure of mentors' social value through the demonstrated success of SES initiatives, such as generating revenue and satisfying a social deficiency in their community.

7.5.7.3 Lack of Power

The term power was used in reference to being able to participate in decision-making, especially in things that affect women in sport. It also referenced the oppressive systems that inhibited women's capability to exercise agency, use their voice and expand their influence. The *basadi* argued that most of the roles women were given were nominal roles with no real decision-making or influential power. The *basadi,* therefore, accused the sport system of having organizational structures that minimized, tokenized, or erased female voices. One way the system neutralized women's power was by typecasting women into tokenized and gendered roles such as the secretary.

> They were setting up a committee that was going to run this Orange Kabelano thing for football, and then they approached me to be on the committee. When the committee was finalized, and they told me who had been selected, I found that I was the only lady there. And already I have been assigned to be the secretary… you will be busy writing, busy typing minutes and then you have less time or an opportunity to [contribute to the discussions]. (Dineo)

Dineo's quote describes her experience with serving on a football events committee. Before even being consulted, she was pre-assigned to the role of secretary. There was an assumption that men could not be secretaries, and therefore, as the only woman selected for the committee, she was automatically the secretary. The *basadi* complained that this type of sexism was normalized in sport. They felt like they did not have the capability to exercise their agency in deciding on what roles they wanted, what skills they wanted to learn, or in which ways they wanted to participate in decision-making. This was particularly frustrating when it came to decisions that impacted women in sport directly.

Much like the analogy of the baby elephant that was tied to a pole with a rope, the girls and women were conditioned to believe they did not have the power to break into leadership positions or challenge existing sexist misconceptions. Dineo saw no point in contesting her assigned role because she knew that they would just find another woman to take up the role, while she would be assigned to an even more insignificant role or removed from the committee altogether. So, she resigned to developing skills in "writing and typing minutes." In fact, many

women readily handed over leadership opportunities because they did not have the confidence to assert themselves despite demonstrating that they had great leadership qualities. Monica provided this example: "Because I might be a good leader, but if I don't have confidence and I know there's a male in front of me, I will always say ah! Let him lead." So, despite being strong enough to break the rope and pole, the elephant grew up believing the rope was still too strong to break. Likewise, women believed the sport system, and its masculine bias, was immutable.

The *basadi* believed that the discrimination they experienced, particularly when it came to opportunities to lead or develop leadership skills, was a form of organizational exclusion designed to limit the sphere of influence of women in sport. The *basadi* also mentioned a policy that that required sports events committees to have at least one female on the committee. The women acknowledged that this policy and other macro pressures from the international sporting environment had resulted in more women serving on boards and committees. However, the policy promoted tokenism, which allowed associations to say they were answering the call for gender equity yet neutralizing the power of gender equity by stifling women's skill development, assigning them to nominal roles and minimizing their impact by keeping the number of females in leadership to a minimum.

During her tenure as the chairperson of the Botswana Athlete's Commission, Monica made some radical changes to the way athletes were compensated, especially for competing at major international games like the Olympics. She also partnered with other women in sport for social initiatives like conducting a campaign to collect sanitary pad donations for underprivileged girls. Despite the apparent success of Monica's tenure in sports leadership, she felt as if her efforts were dismissed once her tenure was up instead of building on her momentum and offering her more opportunities to establish a voice and track record in leadership. The threat of being discarded once their tenure was up and the threat of being erased from institutional memory were other ways in which the system neutralized the power women in sport exhibited. To add to the threat of erasure, most leadership positions given to women were short-term or temporary acting positions.

7.5.8 "That's something that I have to build, a brand. *Gore he helele ke na le dibusiness* (so I can end up with businesses) and stuff." (Aratwa)

In this section, nationalism and amateurism are described as oppressive ideologies for athletes on the international and local sports stage. The *basadi* often foregrounded the need for the professionalization of sports to support and encourage entrepreneurial behaviour; however, they were often made to feel like the pursuit of money was anti-patriotic or selfish. They also noted how associations often divested from athletes who attempted to use sports and their athlete brand to earn money. The pressure to remain in amateur status was then enforced by various regulatory and cultural-cognitive pillars. According to the *basadi,* the funding athletes had access to was determined by regulatory pillars such as rules and regulations set by the IOC, BNOC or BNSC; they were also, however, determined by normative pillars in the form of subjective and often biased decision-making of the leaders of these associations.

The *basadi* used Nigel Amos, a prominent sporting figure and silver Olympic medalist, as an example of an athlete still in his prime. Yet, he was deprioritized from receiving BNOC support. Dineo tried to explain that while Nigel was still receiving other support, the BNOC had to move the focus of their support to amateur athletes and grassroots programming. She explained that this was because the BNOC had to apply for funding and justify some of its resource distribution to the IOC. The IOC was still very principled about its commitment to amateurism and, therefore, favoured applications that demonstrated this shared value. The *basadi* did not agree with this rationale; however, they acknowledged how important it was for athletes who wanted to sustain a career in sports to find ways to financially support themselves instead of "blam[ing] the government."

In the absence of a solution to finding new financial support, athletes would remain dependent on the sport system. This means they would have to adhere to the conditions that qualified them for amateur status and kept them eligible for economic support. Under this system of amateurism, athletes' successes could be claimed as national successes. The nation received as much recognition, if not more recognition, on the international stage as their athletes. Sports organizations were celebrated and rewarded for their overall performance. Aratwa reminded us that "when I play professionally, still it's [representing] the nation." However, his kind of

representation detracted from organizational successes and threatened sports associations' access to funding.

Unfortunately, as discussed already, playing for the national team did not provide athletes nearly as much recognition or financial security as professional sports could. According to the *basadi,* professional sport was "about paying the bills." Therefore, athletes who adhered to the conditions of amateurism often unwittingly subjected themselves to financial precarity since they were "groomed" into accepting these conditions with a sense of national duty and for the sake of nation-building. This ideology then impeded the way they thought about and went about entrepreneurial activities.

In the quote below, Aratwa elaborates on how perceptions about the national team could be reframed to prepare athletes for professional sports and entrepreneurship activities.

> If you make it to the national team, you feel like I've made it in life…And then *kamoso ke tla bo ke reng,* (then tomorrow, I will say) national team only gives me P100 or P200. But it's not a profession. It's something that builds you towards your profession. *Gore o nne* recognized (for you to be recognized), you start from the national team. And then after being recognized, you go for professional… when they go to the national team, it's a duty, it's just for the nation. *Ebile* (And) they can even sponsor the national team. Because the national team is about grooming, it's not a profession. (Aratwa)

The *basadi* saw SES as a solution to diversifying financial support and developing economic independence from sport associations. The *basadi* presented a concept of SES that leveraged the brand recognition athletes received from participating in the national team.

Nonetheless, despite the allure of developing financial independence that would reduce their reliance on government support, the *basadi* did not absolve the government of all responsibility when it came to making sports careers sustainable. They believed that, for SES practices to thrive, it was the national team's responsibility to educate and prepare athletes for professional careers; "to say *re batla gore kamoso abo o tshameka* professional (we want that in the future you play pro)."

7.6 The Case for SES for Women in Botswana

This section expands on the proposals for social change that the *basadi* discussed during the workshops. During the research project's timeframe, several changes occurred. Firstly, Monica completed a safeguarding certification and started volunteering as the safeguarding officer for the volleyball association. Aratwa had registered and begun competing as a professional boxer, and Dineo transitioned into a full-time role with the BNOC as programmes associate. I could see how these advances in the *basadi's* careers had influenced our discussions and shaped the solutions they wanted to implement. For instance, there was an emphasis on using SES to address the violent structures and violent inaction that caused issues with safeguarding in sport and the professionalization of sport. Financial insecurity, the threat of exclusion from societal living, and the inability to reach one's full potential were major forms of violence that motivated the *basadi's* desire for SES practices.

The conversations about SES presented several perceptions that the *basadi* had about the concept. They believed that SES had a few key features; the first set of features was 'sustainability,' 'community upliftment,' and the 'promotion of sport' as a vehicle for social and economic development. According to Nyakallo, "Sustainability is within social entrepreneurship… uplifting your community through sports. Which is like, okay, uplifting the sports, right?" Using sport to generate revenue and meet social needs, SES was a great option for poverty alleviation, financial security, community support, and the acceptance of sport as a viable economic activity.

The second set of features was the 'creation of social value,' 'economic autonomy,' and 'enterprising athlete brands.' these sets of features present SES focus on the athlete or women in sport. SES is perceived as a tool for upward economic mobility by establishing mutually beneficial partnerships with the community. It is also a tool for athletes and women in sport to reach their full potential, retain a good reputation, leverage their social value for economic opportunities, and gain independence from governmental support.

7.7   Social Entrepreneurship - Focused Gendered Approach to Athlete Development (SEFGAAD)

The lack of public awareness of the benefits of sport as a social and economic driver for communities, as well as the lack of education on SES, posed a real threat to achieving the financial security and a sense of purpose that women in sport aspired to. Most people (including government organizations) did not understand what a social enterprise was, and this lack of understanding created trust issues that made it hard for the *basadi* to build rapport with their communities. In her experience, people and the government wanted to deal with either a strictly non-profit or a for-profit organization; they found it hard to understand or trust the motives of entrepreneurs operating in SES's hybrid manner. Nyakallo, therefore, reiterated that to foster SES, more needs to be done to educate Batswana athletes, coaches, administrators, parents, and the general public about social entrepreneurship. She explained, "…the reason why we don't have a lot of people understanding what social entrepreneurship is, is because there's not a lot of knowledge on it, there's not a lot of understanding."

In making a case for SES, the *basadi* recommended that coaches, administrators and female athletes should be equipped to be ambassadors and raise awareness about the social, cognitive and economic benefits of sports. By promoting sports, the *basadi* predicted that participation numbers of girls and women in sport would increase. They also proposed that coaches and administrators educate women in sport on social entrepreneurship in sport and expose them to economic opportunities available through sports. The *basadi* suggested a social entrepreneurship-focused approach to athlete development (SEFGAAD) that addressed several issues identified in our discussions: education, mentorship, financial security, athlete branding, and leadership.

Chapter 8

It's not about asking; it's about demanding. It's not about convincing those who are currently in power; it's about changing the very face of power itself. – Kimberlé Williams Crenshaw

8 Decolonial Intersectional Narrative Analysis – Together, we go far

The stories and discourse presented in the previous chapter were shaped by the results of decolonial intersectional narrative analysis (DINA). This chapter, therefore, includes summaries of the analyses that informed the narratives shared in Chapter Seven.

The chapter begins with a summary of the findings from the analysis of the stories told by the four women; it is guided by the first phase of the DINA method (Boonzaier et al., 2019). This first phase is "an analysis of the narrative content," it helped to establish and summarize the common narratives that the *basadi* shared about SES for females in Botswana (Boonzaier et al., 2019. p. 472). The commonalities found were expressed in terms of shared characteristics that the *basadi* exhibited as they attempted to practice SES in Botswana. I then go on to give a summary of the findings from the *basadi's* collective narratives, which formed a picture of the growing discourse on SES. This summary elucidated the instances of decolonial intersectional power, agency and shared desire that were communicated in this discourse (Tuck & Yang, 2014; Boonzaier et al., 2019). Consequently, it also helped summarize the components of the IE of SES, particularly in the sport system, that the *basadi* perceived as oppressive or violent. Sharing this summary of analysis findings may seem redundant; however, documenting this DINA approach allows me to demonstrate how much I incorporated the *basadi's* voices and perspectives in analyzing, presenting, and disseminating this research.

8.1 Common Characteristics of Social Entrepreneurs in Sport: Self-Efficacy, Social Capital, and Dis-embeddedness

8.1.1 Self- Efficacy

A common characteristic shared by these social entrepreneurs in sport was self-efficacy (Urban, 2015). Polas & Jahanshahi (2021) defined self-efficacy as "the individual judgment of one's abilities to arrange and execute blueprints to achieve the objectives" that the *basadi* have

determined for themselves (p. 3). The *basadi* recognized that they had the persistence, social capital, and sense of purpose needed to create paths for themselves where no previous paths seemed to exist. According to Mair and Martí (2006) and in accordance with Minard's (2009) findings, social entrepreneurship should be studied with both economic and social contexts in mind. Social capital is defined as the social relations or networks that are leverageable for economic purposes (Mair & Martí, 2006). In exploring social capital, scholars consider the social context that an entrepreneur is in. Scholars provide a perspective on the entrepreneur's structural (an understanding and exploitation of network structures/system), relational (type and quality of relationships) and cognitive (an understanding and application of normative and memetic structures) social capital and how it is leveraged (Mair & Martí, 2006). Social capital is defined as the "actual and potential assets embedded in relationships among individuals, communities, networks and societies" (Mair & Marti, 2006, p. 41).

Despite not having practiced SES (except for Nyakallo), the women still leveraged their social capital to establish meaningful participation in the sport system. However, they often needed to leverage their social capital for initiatives outside of sport to enable them to participate in or contribute towards their family's and community's socio-economic well-being. They believed that most women in sport could engage in this same level of self-efficacy to institute SES practices in their communities.

8.1.2 Social Capital

Monica's blueprint for advocating and securing resources for herself and other athletes included tapping into her social network and using her relational social capital for economic support. In Dineo's case, her blueprint for landing her dream career was knocking on doors, garnering knowledge and building her cognitive social capital. Dineo obtained formal education in sports management and, therefore, understood the global sport system. It was through her constant exploration and persistent door-knocking that she gained knowledge on how to navigate the system.

Nyakallo's path for facilitating the growth of basketball in Botswana was using her cognitive capital to recognize social deficiencies, seize opportunities to address said deficiencies and align her solutions to the social responsibility goals of partners (the parents) and corporations. Lastly,

Aratwa's roadmap to sporting success and a dual career was to earn recognition by finding and excelling at a sport that she felt fully embraced her and your physique. She hoped to leverage her success or social capital to build structural capital and, thus, access to financial resources, social support and brand recognition.

8.1.3 Embeddedness

Minard (2009) identified embeddedness, trust, and perceived reciprocity as common social capital attributes. Despite demonstrating great self-efficacy and employing social capital in various entrepreneurial ventures, all four women needed more confidence to pursue or claim SES initiatives. Monica repeatedly declared that "I am nobody," Aratwa kept saying she "didn't know where to start," and Nyakallo adamantly denied the title of co-founder. The confidence and social capital they used for other ventures did not translate to their individual SES pursuits. Instead, the *basadi* often used sport for social initiatives that they offered for free or without due recognition. For example, Monica hosted free volleyball tournaments and charity drives, Aratwa coached underprivileged youth for free, and Nyakallo ran a social enterprise in sport from behind the scenes. For these women, social capital did not translate to embeddedness in the sports system, particularly when it came to identifying as social entrepreneurs in sport. In fact, most of their social entrepreneurial initiatives were accomplished outside of the sports system or in the peripheries, where they received no recognition, reward or remuneration (Mair & Martí, 2006). The women, however, made it clear that they would like to see more practices and support for SES practices to become more mainstream.

It was interesting that Monica and the acting CEO of the BNOC, Wedu Motswetla, used their short/temporary tenures in leadership to empower athletes and women in seemingly radical and exceptionally meaningful ways. For example, while on the Athlete's Commission, Monica successfully lobbied Botswana's Minister of Youth Empowerment, Sport, and Culture to reward Tokyo 2020 Olympic medalists with houses (Admin, 2021). *Mma* Motswetla provided the approval to conduct this doctoral research and allowed her then-intern, Dineo, to participate in it as a co-researcher. It was, in fact, *Mma* Motswetla who was responsible for awarding Dineo the internship and subsequent full-time position. She also partnered with Monica to help scale up her philanthropic efforts to provide underprivileged girls with sanitary pads. This temporary leadership position did not give Monica a sense of embeddedness; in fact, the end of her and

Mma Motswetla's tenures were reminders of their peripherized statuses. However, this alludes to the idea that, given access to real power, these less embedded women utilized their entrepreneurial prowess and unique perspectives to champion social and economic initiatives that improved the system for athletes and women in sport. It was unclear if this intrapreneurial success was a result of, or despite, their temporary status; however, it does motivate future investigation.

8.2 Discourse on The Intersectional Power and Oppressive IE of SES

Employing a structural violence lens allowed us to identify how structures in the system led to the impairment of self-actualization, spiritual needs, financial security, physiological safety, a sense of belonging, and self-esteem. Phases two and three of the DINA guided me in exploring how intersecting powers in the system lead to this impairment. They also allow me to amplify institutional resistance and agency demonstrated in the intersectional complexity of the women's stories and their discourse about SES. The *basadi* alluded to a lack of trust and reciprocity from the sports system. Therefore, I provide a summary of findings from the analysis of the actions and the changes the *basadi* desired in response to the disappointment and dissatisfaction they experienced with the support, treatment and care they received from the sport system.

8.2.1 The Unmet Human Needs for Self-Actualization: The Resistance and Agency in Self-Identification

The following quotes helped to illuminate the intersectionality of religion, spirituality and gender expressed by *basadi.* This intersectionality gave reason for why they were compelled to identify with SES.

> I don't know why. But I don't think God took me there to do a course; it was far more than that. because God understands that my destiny is within sports administration and management… So, for me, it says God sent you there for a reason. So, I'm not taking anything for granted. Even at BNOC, I don't take it for granted because (God) says I'm training you; I'm giving you this exposure because I want you to do 1 2 3 or be one of the changemakers. (Dineo)

If God gave me the talent, why not use it? So, I use it because it's a God-given talent, and it's something that I would want kids or anyone to recognize and to appreciate and to be proud of. You get it? Either way, if I leave sports to work a job, I can work in a construction company, but I [can] choose not to find jobs in those places where it's going to be hard for me to train or it's going to be hard for me to be in sports. Because I feel like if I just do one, either way, I won't feel fulfilled; I will be failing because I'm not used to only one; I am used to doing both sports and school and the other career at hand because sports keep me alive. It makes me fit, gives me joy, and I'm always proud of myself there, so yeah. (Aratwa)

This notion of using their "God-given talents" and fulfilling their "destiny" adds a spiritual connotation to the *basadi's* perceptions of sport and their role within it. These narratives present spirituality as a motivator, especially in a predominantly Christian country, where this emphasis on spirituality adds an element of legitimacy to their desires to work in sport. By drawing on this spiritual conviction, the *basadi* likened working in sports to being obedient to a greater calling from God. Aratwa expands on how this spiritual connection to sport gives her a sense of being "alive" and "fulfilled." Impairing their capabilities (denying them the substantive freedoms) to dream of and envision a career in sports was, therefore, impairing their ability to be fulfilled and live out their God-given purpose. SES's emphasis on meeting a social mission integrates well with the *basadi's* desires to use sport for a greater purpose instead of feeling like they were being self-indulgent or selfish. In this way, SES would help them self-actualize by living out their God-given purpose. In the current sport system, this capability to self-actualize is impaired, and, therefore, they are not able to have this human need fully met (Whitehead, 2017).

In addition to self-actualization, the narratives described other unmet human needs because of structural violence in the sport system. However, it was evident from the discussions that despite the varying intersectionality and complexity of their circumstances, the *basadi* and other women in sport shared a common desire to identify as social entrepreneurs in sport. The resistance and agency expressed through SES came from the ability to self-identify as social entrepreneurs. It was assumed that identifying as a social entrepreneur in sport and demonstrating practices that were congruent with this identity would provide the pathways to fulfilling all these human needs and living at their full potential. SES presented enough flexibility and autonomy for the social

entrepreneurs to customize their social enterprises to their unique intersectionality and community and, therefore, find fulfilment in ways that were subjectively meaningful to them.

8.2.2 Analyzing Decolonial and Intersectional Power

The questions that guided this analysis and the answers to these questions are presented in the following sections as a summary of our findings. These questions were recommended by Boonzaier et al. (2019) to help prioritize decolonization and intersectionality in my approach to analyzing the data and presenting the findings. Without the guidance of Boonzaier et al.'s (2019) DINA approach, the coloniality of the sport system and its impact on the intersectionality of girls and women in sport, may have been overlooked as I summarize the findings on the institutional environment of SES in Botswana. Furthermore, the tenets of decoloniality may not have been emphasized as I present the solutions devised and the desires expressed by the *basadi.* These tenets included the amplification of marginalized perspectives and the prioritizing of practice.

8.2.2.1   What Intersectionality or Coloniality of Power Are at Play?

The findings show that the sports system was laden with forms of structural violence that stemmed from the various intersecting layers of oppression that impacted the *basadi*'s aspirations for social entrepreneurship in sport. The intersectional layers of oppression included in the discourse on SES for females in Botswana were capitalist sports structures, Western Christianity, patriarchal social systems, Global South economics, and the coloniality of gender. The forms of resistance, agency and desired changes demonstrated in the *basadi's* actions, identities, and vision of SES challenged these intersectional layers of oppression.

8.2.2.2   How is Pain/Damage/Deficiency Narrated?

The relevance of this question is not to shy away from sharing about pain or deficiency but to make sure it is narrated in an ethical manner, centring the storyteller's agency and desire (Tuck & Yang, 2014). The *basadi* were very clear about the conscious decisions they made to stay and enterprise in sports despite the impact it had on their well-being. They recognized sports as more than just a passion; they viewed it as a God-given purpose and unwaveringly persevered even in the face of financial insecurity, social scrutiny, and unclear career paths. The women pointed out their strengths and achievements in sports, and as entrepreneurs, they knew they had what it took

to succeed in SES; however, the system was not set up for them to succeed. They diagnosed their inability to identify as social entrepreneurs in sport and their inability to practice SES, as a symptom of a hostile sports system and oppressive societal norms.

8.2.2.3 What Cultural or Societal Resources Do They Have, and How Do They Use Them?

In addition to their personal assets such as self-efficacy, social capital and dis-embeddedness, women were revered in Tswana culture for their resilience and devotion to the well-being of their families and community. This reverence, however, rarely translated into social or economic assets that communities were willing to pay for. The onus was on women to create an appreciation for their social value and garner economic support or remuneration for this value. Retired athletes and women in sport could leverage their rich experience and technical know-how to mentor the next generation of athletes or women in sport, while younger women could leverage novel concepts and skills to introduce innovative ideas to enhance and improve the sport system. Unfortunately, these women were often relegated to the peripheries of the system and denied the opportunity to leverage intergenerational exchanges, which would influence institutional changes.

Consequently, the *basadi* envisioned the SEFGAAD as a way to raise awareness and advocacy for SES while equipping peripherized women in sport to practice SES in the margins of the system. The *basadi* also recognized the SEFGAAD as the blueprint for building an identity as social entrepreneurs in sport. As part of the blueprint, the *basadi* insisted that social entrepreneurs in sports needed to be able to create social value and monetize their athlete brand by leveraging their community's support and their community identity. Leveraging community identity could be as simple as being accepted as an ambassador for their community.

This identity building used desire as a unifying resource that fueled solidarity amongst the collective intersectional identities of social entrepreneurs in sport. This collective desire and identity building would help develop a common narrative and critical discourse to inspire institutional change (Hampel et al., 2017, p. 31). Hampel et al. (2017) have called for more research that takes a systematic look at oppressive institutions and the "forms of work needed to resist or shed identities that resulted from institutional pressures" (p. 20). The next section

articulates the anti-oppressive work and identity work that the *basadi* were/proposed doing to introduce components of SES into sports for girls and women.

8.3   Discourse on Resistance and Anti-Oppressive Work of SES

The third phase in Boonzaier et al.'s (2019) decolonial intersectional narrative analysis is the articulation of ways in which women exercised resistance against the sports system. According to Marti & Fernandez (2013), resistance work can be seen as the mundane and grandiose actions that oppressed actors do to "(re) gain dignity and (re) open spaces for agency" (p. 1197). The following paragraph lists a few forms of resistance already exhibited in the *basadi's* actions and discourse; it also includes some forms of resistance that the *basadi* proposed through the SEFGAAD and their visions for SES in Botswana (See Figure 9.).

Firstly, the growing discourse on sport and SES invoked a sense of body autonomy and spirituality that challenged Western Christianity's values around modesty, purpose, and defiance of gender norms. In reclaiming agency over their bodies, identity and spirituality, the *basadi* invited other women to boldly share their desires to participate and contribute towards their community as their authentic selves. They invited other girls and women to leverage all the unique assets that make them great athletes and potentially great brands. In the same vein, the discourse also defied Eurocentric beauty standards, gender roles, and preconceptions about sexuality by encouraging a form of SES that celebrated and monetized women's diverse and distinctly unique identities as enterprising brands.

They also enlisted community buy-in by promoting mutually beneficial communal enterprising to combat the capitalist tenets of the sport system that instead celebrated individualism, competition, and profits. By promoting this communal way of enterprising, the *basadi* connected with their indigenous ways of being and espoused commerce that privileged the philosophy of *Botho* and affirmed the *basadi's* desire for SES that allowed them to contribute to the social-economic fabric of their communities, even if they did not identify as mothers or wives. Bringing a new sense of honour and dignity to the term 'woman in sport.'

Lastly, they emphasize the need to self-actualize, a human need that is typically misconceived as being a want or a secondary need for privileged people in Western economies. The complexity of

their intersectionality in the Global South exposed the hybridity of girls and women in sport. Hybridity is the selective merging of colonial and decolonial identities as a result of cultural cross-pollination. This lends to the complexity and diversity of girls, women, and communities. It also makes their pathways to self-actualization diverse and subjective.

The *basadi* provided a hypothetical scenario to further describe how the women envisaged the purpose and future of SES for women in Botswana:

> We know that you can't give back to the community when you haven't reached that level. But if we start as early as when we first started sport, then it's gonna be easy for us to know that, at least, these people are giving back to the community, not only being recognized because they won something. But rather, we should support the community from the grassroots, you see, by doing that when we start engaging in society through sports and certain [things]. Even when it comes to these things [like] entertainment and stuff, we[can] still reach out that way. Let's say we have a national team of 20 athletes; let's empower them [by] starting an organization with them and [let them] reach out to society. The society will pay back to them, it will groom them, [because] they will always know that they are the brand [of the community]. But instead, you find a lot of individuality, where you go into the national team and [one athlete wins] and the other becomes jealous. But if you are building a community starting with us, we're trying to empower ourselves, and we pass it on to society, then that's entrepreneurship. That is how we groom ourselves. (Aratwa)

This vision describes how a SEFGAAD could be used to develop socially conscious and entrepreneurial female athletes from the grassroots level all the way to the national level. Moving away from promoting individuality, the *basadi* believed in athletes and communities reaching their combined social and economic potential by working together to "empower" each other and themselves. In their vision, the *basadi* emphasized the need to build a rapport with the community and, therefore, gain social capital and embeddedness that could be leveraged when reaching out for economic opportunities. These relationships would then be leveraged to garner socio-economic support from the community.

The *basadi* emphasized embeddedness in the community instead of the sport system. They recognized that they could circumvent or compensate for the deficiencies in government and organizational support by investing in their social networks and communities. As per Minard's (2009) findings, they believed that their communities could provide an environment that would afford athletes the substantive freedoms needed to pursue social entrepreneurship. They also believed that their communities could provide the economic opportunities they needed to sharpen their entrepreneurial skills.

Figure 9

Diagram of the Oppressive Institutional Environment of Social Entrepreneurship in Sport

OPPRESSIVE INSTITUTIONAL ENVIRONMENT OF SES

CAPITALIST SPORT STRUCTURES

PATRIARCHAL SOCIETY

- Communal Enterprising
- Social Inclusion as innovation

SELF-EFFICACY
SOCIAL CAPTIAL
DIS-EMBEDDEDNESS

- Afrocentric Beauty Standards
- Socio-economic Autonomy

- ENTERPRISING BRAND
- COLLECTIVE DESIRE
- INTERGENERATIONAL KNOWLEDGE
- COMMUNITY IDENTITY

SOCIAL ENTREPRENEUR IN SPORT IDENTITY TRAITS

- Subjectivity of Well-being
- Need to Self-actualize

- Gender Ambiguity
- Eschewed Gender Role

GLOBAL SOUTH ECONOMY

BINARY GENDER ROLES

- Spirituality
- Body Autonomy
- Cultural Defiance
- Purpose

WESTERN - CHRISTIANITY VALUE SYSTEM

Note: The diagram summarises the *basadi's* anti-oppressive actions, use of agency, and reclamation of identity in response to the oppressive institutional environment of SES, particularly the structures in the sport system. It also summarises the characteristics of social entrepreneurs in sport, exhibited in their stories and discourse.

Chapter 9

9 Social Entrepreneurship in Sport (SES) as Communal Self-Actualization

In this chapter, I present the discussion on the second and third overarching research questions. I revisited the conventional definitions of SES presented in Western literature and juxtaposed them with the definitions found in the integrative review of literature from a peripheral country context (see Chapter Four) and the definitions given by the *basadi*. The comparison of these definitions provided an answer to research question two, 'What knowledge about SES can we learn from a female Motswana perspective of SES?'

The *basadi's* perceptions about SES helped to reconceptualize SES as a tool for inclusive economic growth. This concept of SES is revealed as a communal form of self-actualization, which is shaped by the *basadi's* philosophy of *Botho* and the oppressive institutional environment IE of SES (see Chapter Eight).

The latter part of this chapter is used to answer the final and third research question: 'How does the IE of SES in Botswana impact women's perceptions of SES?' In an interpretation and discussion of the *basadi's* social entrepreneurship-focused gendered approach to athlete development (SEFGAAD), I suggest some changes to the sport system that the *basadi* believed would improve the IE of SES for women. The *basadi* conceptualized a relationship between increased women's participation in sport and increased women's practice of SES. I used my interpretation of these *basadi's* suggestions to construct a diagram that depicts this relationship as a feedback loop.

Finally, I end the chapter with a discussion about how this DIPAR revealed the nuanced perspectives on SES and helped to elucidate the IE of SES. It revealed components of the environment (particularly the sports system) that were structurally violent to females in sport and resulted in the proposal of institutional identity work (through a SEFGAAD) that promotes SES. This section, therefore, addresses the third research question: 'How does the IE of SES in Botswana impact women's perceptions of SES?' It provides insight into how peripherized actors

like the *basadi's* perceive and respond to the pressures of the IE. It also provides information about the conditions that precipitate IW, the type of IW that peripheral actors engage in, and details about the desired institutional change. As a member of Botswana's women in sport community and a participant in this research (as per Spaaij et al. (2018) recommendations for PAR), I am permitted to discern and interpret the findings from the analysis. This section, therefore, provides the deductions that can be made from this research.

9.1   Towards Plurality in the Conceptualization of SES

Much like the definitions of SES from other peripheral country contexts (see Chapter Four), the *basadi's* definitions of SES had nuanced differences from the definition of social entrepreneurship by Dees (1998) and the definition of SES provided by Bjärsholm (2017). Dees (1998) described social entrepreneurship as:

> Adopting a mission to create and sustain social value (not just private value); recognizing and relentlessly pursuing new opportunities to serve that mission; engaging in a process of continuous innovation, adaptation, and learning; acting boldly without being limited by resources currently in hand; and exhibiting a heightened sense of accountability to the constituencies served and for the outcomes created. (p.4)

In his systematic review, Bjärsholm (2017) established that the literature on SES used Dees' (1998) definition of social entrepreneurship by applying it to the sports context. The literature defined SES as social entrepreneurship by actors in the sports industry. Alternatively, scholars also considered SES to be social entrepreneurship by actors (could be actors outside of the sports industry) who used sports to deliver their social mission. Out of the definitions Bjärsholm (2017) extracted from Ratten's work, the definition of SES that most resonated with the findings presented in this dissertation was: "Social entrepreneurship is defined in the sports context as an organization pursuing a social goal as well as achieving financial benefits" (Ratten, 2011, p. 320).

> [Social entrepreneurship] is something that you do for the community, and then when you do it wholeheartedly and stuff, it pays back either way, not only with money, but it can also pay back to you as you get recognition, you get to help out [by] giving back to the

society as well. [It] helps you go places because people will remember you for a good name, and you get more opportunities. (Aratwa)

In their definitions of SES, the *basadi* believed social entrepreneurship to be something that "paid the entrepreneur back." The *basadi* described recognition, money, or opportunities to make money as the payment for social entrepreneurship in sport. Their emphasis on the role of the community adds a dimension to the definition given by Ratten's. This role is likened to a partnership between the social entrepreneur and the community. Bjärsholm (2017) noted that the few sports scholars who focused on social entrepreneurs fell into the Social Innovation School of thought, which gives the entrepreneur the primary role in social entrepreneurship (Dees & Anderson, 2006). The *basadi*'s perceptions of SES was similar to that of this school of thought. They recognized the athlete and their athlete brand as playing the primary role in social entrepreneurship. However, they also believed that the community should share this primary role and responsibility. In fact, the *basadi's* concept of SES is closer to the EMES school of thought, where social entrepreneurship is thought of as a collective effort while still acknowledging that the entrepreneur can play an integral role (Bacq & Janssen, 2011). The difference was the *basadi* described this relationship as a partnership between the athlete and the community, and in fact, the concept shared by the *basadi* was more like Ratten's (2019) explanation of "co-preneurship."

9.1.1 Community-Based Enterprise

In Chapter Four, we noted that some authors from a peripheral country context shared this same sentiment. In Sunio et al.'s (2020) study of the bicycle-shared economy in the Philippines, they found that the success of the social enterprise was as much the responsibility of the athlete/entrepreneur as it was of the community. Therefore, building a rapport with the community and giving them a sense of ownership over the enterprise was essential. The *basadi* describe the athlete brand in much the same way. They recognized the economic power of an athlete's brand and the potential for the communities they represent to support their economic initiatives. The success of these initiatives comes from the community's commitment to the athlete's success and its willingness to buy into the athlete's brand (and the enterprises her brand is associated with). Bjärsholm's (2017) review revealed that the same was true for community sports teams. The *basadi* confirmed this by implying that the community must recognize a team's brand as a representation of the community and, therefore, support the team's entrepreneurial

endeavours. The community must find value in the entrepreneurial initiatives of the team and ultimately see the team's success as its success. The onus on creating value is on the sports team, but it can be achieved in partnership with the community.

This idea of a community-centred athlete brand helps to fill the institutional voids created by Botswana's lack of recognition, licensing, and regulation of social enterprises. With this research, we suggest that female social entrepreneurs in sport could earn their community's trust (forgone by the government's failure to formally recognize social entrepreneurship) by recognizing the athlete brand as a community-based social enterprise. Gaining this trust would lead to increased brand loyalty, financial support, and economic opportunities from the community. Per Sunio et al. (2020) definition, the *basadi* suggest that the community would provide the support, customers, and economic opportunities needed for the athlete's success. The communities allow athletes to exercise the substantive freedoms that enable them to seek financial independence and operate as social entrepreneurs in sports. Both women in sport and their associated communities benefit from the outcomes proposed in Dees' (1998) definition, which includes fulfilling social needs, efficient allocation of resources, and economic sustainability.

Furthermore, following Dees' (1998) framework, mutual accountability exists between the athlete and the community. In this dynamic, the community can leverage sport for community building and social cohesion by supporting athletes and their teams. Conversely, athletes can use sports as a vehicle to address the social needs of their communities whilst simultaneously generating income.

9.1.2 Social Enterprises in Sport: Organizational Forms

Regarding organizational forms, the *basadi* viewed social enterprises in sport as entities that received financial donations, in-kind donations, and revenues from economic activities. They suggested that these finances would come from the community and government tender contracts. Therefore, they understood a formal social enterprise to be a hybrid organization legally recognized as both a non-profit (looking after community interests and collecting donations) and a for-profit (looking after the entrepreneur's economic needs through revenue generation). Even without this legal recognition, the *basadi* expected the community and athletes to adhere to this logic, understanding that the athlete would, in turn, use their resources to support the community.

This understanding aligns with Bjärsholm's (2017) findings that described social entrepreneurs as philanthropic venture capitalists, mentors, networkers, consultants, legitimizers (of communities), and operators of economic activities. There was a clear indication that the community and the athlete needed to reach a consensus on their respective requirements and how these needs would be met. A fair criticism of social entrepreneurship is that governments often delegate responsibilities to community members, absconding and absolving themselves from meeting the social needs of citizens (Kamyuka & Moustakas, 2024). In this case, however, the *basadi* did not imagine a completely decentralized system from the government. They viewed the government as an essential resource for the education structures required to foster SES. In their view, the government was still responsible for educating women on entrepreneurial and financial skills.

9.1.3 Social Entrepreneurs in Sport: Skills and Identity

In addition to social capital (Wilson et al., 2015), the *basadi* identified leadership skills, financial skills, and branding skills as the assets social entrepreneurs require. The ability to brand themselves and their communities was a characteristic that Bjärsholm (2017) also discovered. However, the idea of the social entrepreneur and the community partnership adds a nuance that leads to a communal view of identity/brand, which aligns with the *basadi* 's philosophy of *Botho* and their belief that "I am because I belong" (van Niekerk, 2018, p.103). That is, Batswana believe that their identity is affirmed by the identities of those around them. *Botho* also emphasizes communal self-actualization - the belief that one's pursuit of self-actualization is attached to the community's ability to reach its full potential. According to this philosophy, an athlete (or any human) achieves self-actualization when they contribute to their community's attempt to reach its own full potential (Hanks, 2008; Hoffman & Metz, 2017). I discuss this further in the next section, where I connect how impairing human needs (according to the philosophy of *Botho*) and the deep-rooted desire for SES subject female athletes to structural violence.

This clarity on the definitions, understanding and meanings assigned to SES adds to our theoretical knowledge about SES, providing some answers to the first two overarching research questions of this dissertation: (1) What methodological, theoretical or practical contribution can

SES scholarship from a peripheral country perspective make to the pluralism of SES theory? (2) What knowledge about SES can we learn from a female Motswana perspective of SES?

The second research question is explored further in the following discussion about the solution the *basadi* proposed and the role they envisioned SES playing in growing sports for girls and women. The discussion concludes with an answer to the third research question: 'How does the IE of SES in Botswana impact women's perceptions of SES?'

9.1.4 SES as Communal Self-actualization

I conceptualized the impairment of their capabilities to practice SES as an inability to exercise substantive freedoms, particularly the ability to identify as social entrepreneurs or envision a career in sport (Minard, 2009). Ultimately, this impacted the *basadi*'s ability to self-actualize and reach their full potential. During our discussions, they suggested that this inability to reach their full potential limited the impact they could make for their community and, in turn, limited the community's ability to self-actualize.

In describing this self-actualization, the women evoked spirituality and used God as the motivation for pursuing sports careers. This God-given purpose always included the well-being of others around them. In sharing their stories, the women never reflected on SES in ways that alleviated their personal circumstances. Nyakallo and Monica never revealed their primary sources of income, nor did they bring up any of their personal circumstances. However, this is not to say that they did not see SES as a tool for meeting their needs, particularly their need for self-actualization. Rather, it reflects the selfless nature of their desires. Relational worldview perspectives, like Botho, perceive self-actualization to be essential for achieving a holistic, balanced life where all needs are met, and no need supersedes another (cf. Chapter Two). Echoing Hoffman & Metz (2017), under the philosophy of *Ubuntu/Botho*, achieving this personhood depends on a community member's capabilities to serve and contribute meaningfully to the well-being of those around them. Therefore, *basadi*'s desire for SES can be interpreted as a need to be able to help those around them in ways that are meaningful.

Therefore, SES can be viewed as both a capability and an expression of capability. The latter aligns with Minard's (2009) research and proposes that the ability to socially enterprise should

be added to the list of substantive freedoms for women in sport (listed in Chapter Eight). The prevailing discourse in Botswana dismisses female athletes as individualistic passion/leisure seekers, effectively disregarding them as valuable contributors to their communities' well-being and, therefore, denying them their personhood. SES remedies this perceived marginalization of girls and women in sport, lending even greater significance to inclusive economic growth. The AfDB's definition of IEG recognized that growth is needed to improve economic opportunities for all members across all socio-economic levels, demographics and sectors (African Development Bank, 2012). In the Vision 2036 Agenda, Botswana explicitly pointed to sport and the informal sector as areas for economic growth (Moustakas & Tshube, 2020; PLAN, 2021). In this research, I argue for SES as a plausible strategy that includes females in sport and the informal sector.[54] The current BNSC Strategic Plan 2021-2024 details a strategy for improving funding and sustainability by developing an entrepreneurial approach to sport and the equitable distribution of resources; however, it does not consider SES in this strategy (Botswana National Sports Council, 2013).

9.1.5 Botho-Inspired Communal SES Model

Figure 10 gives a visual of this *Botho*-inspired model of SES. It describes the communal concept of social entrepreneurship in sport as a tool for self-actualization and inclusive economic growth for both the community and the athlete. Since the *basadi* were all athletes, their concept of SES was often from an athlete perspective, but this concept could also apply to all women in sport, including women's sports teams. Together, the women in sport and the community work to build their brands and engage in entrepreneurial initiatives to grow their brands, generate revenue, and meet each other's social needs. Essentially, this partnership becomes a social enterprise. The athlete, team, or woman in sport use their social entrepreneurial skills to work alongside the community to identify a social need and innovative ways of using sport to meet this need. To illustrate this concept, I will use Aratwa as a hypothetical example. As a professional boxer, Aratwa partners with her small village, Lethlakane, to establish a social enterprise to combat the high rate of gender-based violence reported in her village. The enterprise, Lethlakane Females Fight Back, is a social program that teaches young girls self-defence skills. It integrates boxing

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[54] Social entrepreneurship falls into the informal sector (Mutuku et al. (2020)

techniques with traditional dance footwork. It also works to preserve the traditional strategies women used to protect themselves through the generations.

9.1.5.1 Athlete/team/woman in sport Brand

The woman in sports brand equates to her social capital, recognition, and social value. It is up to the woman in sport to justify and quantify the economic value of her brand. She is then responsible for leveraging her brand to attract investments from the government and private sector into the social enterprise.

9.1.5.2 Community Ambassador

The woman in sport acts as the face of the enterprise and ambassador of the community. Her involvement in the social enterprise is a demonstration of support and her belief in the socio-economic potential of the community. Her ambassadorship is rewarded monetarily like an endorsement agreement. As the community ambassador, she markets the social enterprise and the community. She markets the community's economic power, spending potential and brand loyalty when supporting her entrepreneurial initiatives. This provides investors with an idea of the market value of the social enterprise and an incentive to invest in her and the social enterprise.

The *basadi* stressed that the community needed to create an economic environment and social networks to support women in sports. For example, the residents of Lethlakane recognize Aratwa as part of the community; they recognize her success and the success of the social enterprise as their success. In addition to supporting the social enterprise, the community provides her with economic opportunities, such as appearances at events. They also buy into her socio-economic initiatives like merchandise sales, ticket sales and so on. Aratwa uses this brand power and the community's economic power to attract government and private investments into the self-defence program.

She also markets her community's economic potential and the predicted growth of that potential if gender-based violence decreases. Aratwa encourages investors to investigate other investment opportunities that will arise once gender-based violence is addressed.

9.1.5.3 Community Investment

The community also understands that it needs to invest resources into the enterprise's success. This investment may be in the form of paying for services or products, providing human resources, and participating in programming. The community assumes some ownership of the enterprise to ensure its sustainability. A significant portion of the revenue generated from the social enterprise is earned from community spending.

As mentioned in the previous minor section, the community also works with the woman in sport to make a mutually beneficial investment that helps her meet her socioeconomic needs. For example, if Aratwa identifies provision for her sick grandmother as her socio-economic need, the community can agree to provide care for her grandmother in exchange for Aratwa making annual appearances at their cultural events. The community also understands that it must invest in cultural events to ensure they maximize the economic and tourism potential of Aratwa's appearance. Hence, the community needs to also work on its brand.

9.1.5.4 Community Brand

The community has a responsibility to establish and grow its brand, too. They work with the woman in sport to enhance the social enterprise's alignment with the community brand and promote the economic and investment opportunities that arise from this affiliation. For example, Lethlakane's council members and chief should promote their cultural festivals and invest in building its brand as a tourist destination and a community that is safe for women to visit or live in. To showcase the association with the self-defence social enterprise, the cultural festivals can feature exhibition fights or choreographed performances by the participants of the enterprise.

In the example, the community understands that supporting the growth of Aratwa's brand is also an investment into their community brand and vice versa. Together, they work on this shared partnership brand, which is the enterprise's brand. When the public and investors hear the name Lethlakane Females Fight Back, they immediately associate it with Aratwa, the most popular boxer to come out of Lethlakane; they also associate it with the annual cultural festival that women flock to every year.

Figure 10

Botho Inspired Model of Social Entrepreneurship in Sport
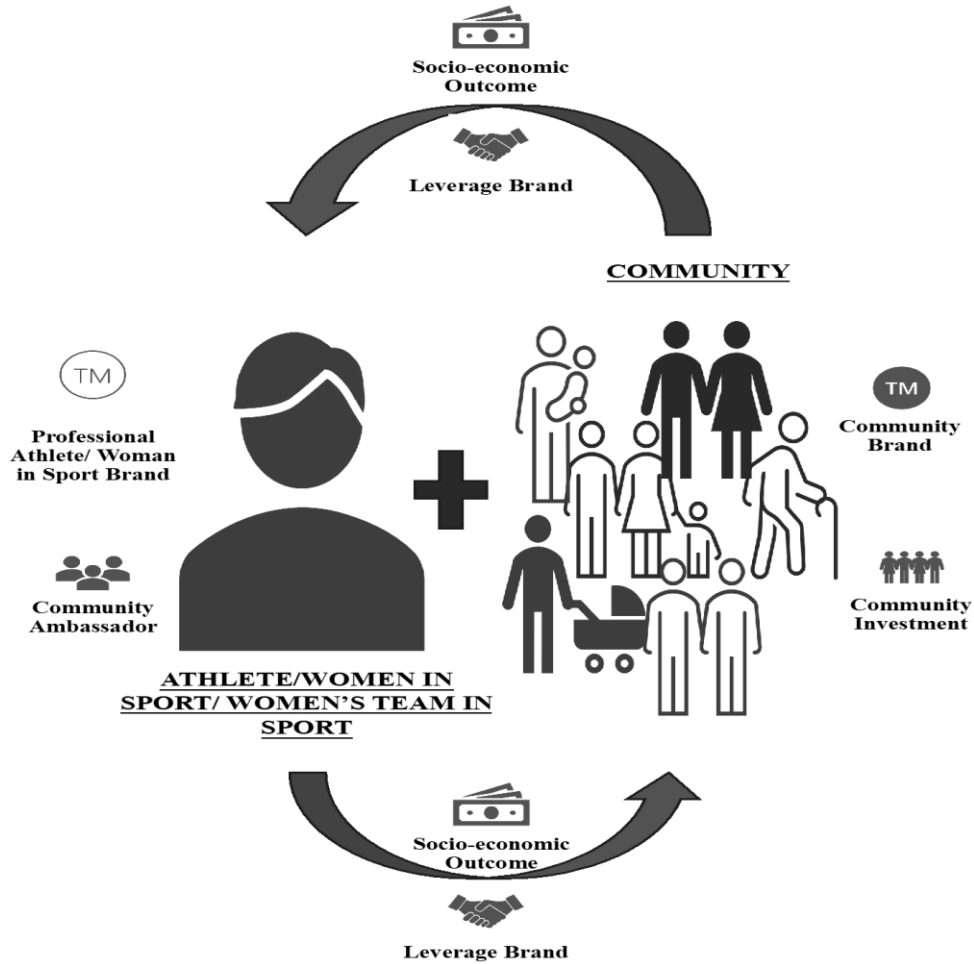
Note: The figure shows a model of SES derived from a female Motswana perspective. The model shows a partnership between the community and an athlete, woman in sport, or women's sports team. Each partner has a brand they develop and leverage for socio-economic purposes; equally, each partner invests in growing the other's brand. They work together to determine what socioeconomic needs they want to address and how they can support each other in addressing them.

9.2   Improvements to The IE of SES through the SEFGAAD

In the *basadi's* opinion, the most appealing solution for making sport sustainable for females in Botswana was SES. They favoured SES for several reasons: (a) The *basadi* identified as social entrepreneurs, (b) SES's potential to provide financial benefits that are not dependent on the support of the government, and (c) SES is a flexible model that could allow the entrepreneur to pursue profits and financial independence in addition to meeting a social need. Since the *basadi* (except Nyakallo) had not yet practiced SES, it was important for them to start engaging in activities and taking on roles that would harmonize with their desired identity as social entrepreneurs in sport. However, they argued that to foster SES, the government needed to formally recognize social enterprises as legal business entities. Moreover, they emphasized the necessity for more widespread education on SES among Batswana. To facilitate this educational endeavour, they proposed the concept of SEFGAAD. In the following paragraphs, I interpret and discuss the five components of the IE of SES that the SEFGAAD addresses. These components include education, mentorship, financial support, and athlete branding and leadership.

9.2.1 Social Entrepreneurship-Focused Gendered Approach to Athlete Development (SEFGAAD)

The discussion on the IE of SES focused primarily on the sports system, as these were the structures that the *basadi* wanted to see changed. The issues with the sport system and the *basadi's* engagement with the system had the most direct impact on their practice of SES. The SEFGAAD was devised as a response to the system and strategy for influencing institutional change.

The first component of SEFGAAD is education. The *basadi* believed that Batswana lacked understanding and education on social entrepreneurship. Therefore, education on how to be community-centred and socially responsible was important. They believed that female athletes must cultivate a social entrepreneurship mindset by being educated about SES, gaining experience working with the community, and sharpening their ability to identify social needs (Urban, 2008; Dees, 1998). Educating administrators, government officials, and communities on social entrepreneurship was equally crucial to normalizing and officially recognizing SES as a legitimate organizational form. The educational component also includes educating Batswana

about the benefits of sports for girls and women. An analysis of the *basadi's* narratives suggested that it was important to present sports to the community as a suitable conduit for the social and economic development of females. It was important to change the discourse about women's sport to present it as more of a socio-economic driver than a leisure activity.

Based on our discussions, the mentorship component focuses on providing the representation and information needed to help girls envision and plan for a career in sport. The *basadi* outlined mentorship programs that created and connected promising female athletes to various work or internship opportunities. These initiatives were designed to expose athletes to the skills they needed to be entrepreneurial and to build the confidence they needed to be leaders. Monica explained that mentorship was important because females in sport "need people and courses to keep [them] motivated and keep [them] wanting to stay in sport."

The financial support component focuses on how coaches and administrators could help create a financially stable and sustainable sports environment for females by retaining the participation of female athletes in sports. According to the *basadi*, increasing participation was integral to creating an economically viable environment and improving financial sustainability. Therefore, coaches needed to be guided on how to motivate girls and women to get involved and stay in sport. They alluded to the belief that educating females on the economic benefits and opportunities in sport while making these financial benefits or opportunities accessible would motivate female participation. Nyakallo reiterated how important they thought it was to make females aware of the economic opportunities in sport and increase access to these opportunities.

> If you're going to increase participation in women's sport, right, you need to commercialize the sport. Make it more beneficial to that person, whether it's recognition, whether it's money, whether it's sustainability, they can, you know, sustain their lives with [sport]. (Nyakallo)

The *basadi* implied that SES was the best tool for increasing access to economic opportunities and commercializing sport in the face of minimal support from the government or sports associations.

The last component of SEFGAAD focused on athlete branding and leadership. In addition to cultivating an SES mindset, they suggested that athlete development and coaching should include personal, team and community branding education. Most importantly, they believed athletes should be equipped to build relationships with their community and effectively represent it and the nation as ambassadors (on and off the field). This component also emphasized educating female athletes on creating value and leveraging the value of their personal, team or community brands for economic opportunities.

The *basadi* inferred that SEFGAAD could address the structures that impeded their capabilities[55] to practice SES. They also suggested that SEFGAAD was necessary for increasing participation in sport and, therefore, making sport sustainable for girls and women. The following section discusses how the *basadi* theorized SES and sports participation and how I interpreted and represented this reasoning as a feedback loop between SES and sports participation.

9.2.2 The SES – Participation Feedback Loop

I interpreted SEFGAAD as a feedback mechanism between SES and sports participation; effectively, more SES stimulates more participation, and vice versa. This loop is fueled by improvements to safety and the building of social entrepreneurship skills. The *basadi* proposed that SES would, in future, provide more economic opportunities and afford females the freedom to pursue sports careers. Essentially, it is determined that SES would help girls and women feel more physiologically (psychologically and biologically), spiritually, cognitively, and emotionally (socially) secure in sport. They implied that their physiological security pertains to their ability to use sport to support themselves and their family's basic human needs like shelter and food, and it also pertains to their ability to lead physically healthy lives. Their spiritual security relates to female athletes at every level, being able to fulfill their God-given purpose by impacting their communities through sports. Their cognitive security concerns the freedom to identify as athletes, women in sports or social entrepreneurs in sports and to confidently function in harmony with these identities. Finally, their social (emotional) security – underpinned by the

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[55] I maintain the use of the concept of 'capabilities' that I adopted from Minard (2009) as it aligns with Wallerstein's use of substantive freedoms. Wallerstein's concept of peripherized nations uses substantive freedoms (human development index). This notion of 'capabilities' reminds us that the impairment of substantive freedoms aka capabilities is a result of an inequitable system.

internalized concept of *Botho* - is met by fulfilling the social needs of their community and using sports to meet those needs. They believed that athletes sought an emotional connection with their sport and community. This connection was seen as crucial to fostering a sense of belonging within the community and to their respective sport or team, thereby enhancing the overall security for girls and women involved in sport. They posited that this sense of security and connection to sport would subsequently lead to increased and sustained participation.

They also acknowledged that while SES could help increase participation in sport, there needed to be a separate and concurrent effort to increase participation by creating an environment conducive to economic activities. The *basadi* suggested that efforts to make girls and women feel safe (secure and connected) in sport would increase participation. However, increasing safety would require structural changes to the sport system that would address the prevalence of physical, mental, emotional, and sexual harm or abuse experienced by female athletes. The *basadi* suggested more career-orientated initiatives like mentorship programs, internships, and more opportunities for women to hold decision-making leadership roles. They also suggested changes to the policies, standards, and norms for how athletes and coaches should relate. They emphasized the need for a professional athlete-coach relationship that honours the physiological differences of females, advocates for more holistic care and consideration for females, and fosters an enterprising mindset amongst women in sport. At the national level, they suggested that athletes should have contracts outlining what NSOs expect of them and how they will be supported and compensated for meeting these expectations. Additionally, they indicated that national athletes should be encouraged and assisted in giving back to their communities, with the additional suggestion that there should be more transparency in the financial and business operations of the team, associations, and NSOs.

Urban (2008) states that social entrepreneurship is cultivated, not learned; however, entrepreneurs must still obtain the hard skills required to run a business. As a result of these suggested changes to the system, female athletes would gain the hard skills needed to be entrepreneurial and socially conscious. The *basadi* indicated that females would gain leadership and financial skills from working and interning at sporting organizations as well as holding decision-making positions in these organizations. They believed that these changes would enable women to think innovatively, addressing issues that impact their community and their own

experiences in sports. Lastly, career and leadership opportunities were identified as avenues to help them establish brand equity – a brand with social value, recognition, and revenue-generating potential.

A professional athlete-coach relationship could further bolster an athlete's ambition to pursue a career in sport by advocating for them to get more opportunities and helping them overcome barriers that could hinder their career aspirations. The *basadi* also believed that the competition quality, coaching quality, and commercial opportunities for women's sports and women in sport would improve by successfully practicing SES and increasing revenues in sports. Equally, increasing participation in sports would also lead to a larger, more competitive, and higher-quality sports ecosystem that would be more amenable to commercialization and social entrepreneurship. I add that coaches can cultivate entrepreneurial thinking on and off the field by encouraging athletes to be innovative.
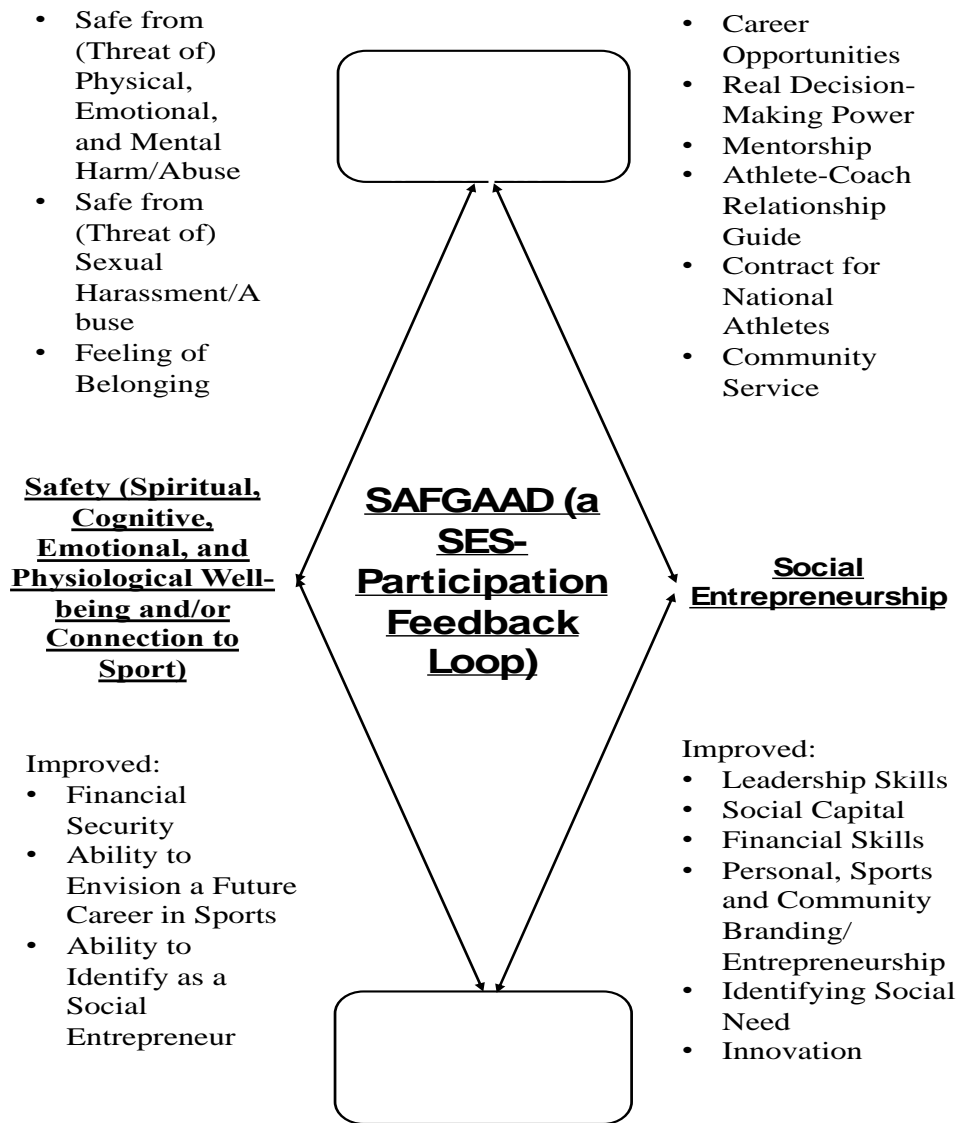
Lastly, involving athletes in community work helps them build rapport and social capital. The diagram below demonstrates how this feedback loop works. It shows how an increased sense of safety and entrepreneurial skills can lead to a cycle of increased SES and participation in sport. It also shows how this cycle is two-directional, meaning that elements that increase participation would also lead to increased SES and vice versa. The SEFGAAD feedback loop describes the links between "spiritual, cognitive, emotional (social), and physiological (psychological and biological) security or connection to sport, as amounting to safety in sport (Blackstock, 2011). I derived this safety concept by using the relational ethics of *Botho* to think through Human Needs Theory (see Chapters Two and Three). *Botho* principles view these four components of security and connection as equally crucial to the well-being of all humans. Under this premise, I determined that the sports system failed to equitably provide opportunities, protections and resources that would allow females the freedom to feel fully secure and connected to sport, therefore exposing females in sport to deprived capabilities and, consequently, to structural violence (see Chapter Seven and Eight). The *basadi* alluded to being in a sport system, which impaired their capabilities to practice SES and, consequently, their capabilities to identify as social entrepreneurs. The sport structures also hindered them from having the ability to contribute, as women in sport, to the socioeconomic well-being of their community. This need to fulfil their God-given purpose is met by contributing to the socio-economic well-being of the

community in ways that are meaningful and congruent with their identities as women in sport, is the need for self-actualization. SES provides a model and the capabilities to contribute socially and economically to the communities' well-being. On the other hand, by centring the desire for social entrepreneurship, we were able to focus on ways women in sport can self-identify as social entrepreneurs in sport. We were also able to present a solution that would change the discourse and societies' perceptions about women in sports' contribution to the community. Identifying as a social entrepreneur in sport is, therefore, a manifestation of self-actualization. Leveraged through the lens of *Botho*, this also leads to the actualization of the community.

Figure 11

Model of the Social Entrepreneurship- Focused Gendered Approach to Athlete Development

Feedback Loop

- Safe from (Threat of) Physical, Emotional, and Mental Harm/Abuse
- Safe from (Threat of) Sexual Harassment/Abuse
- Feeling of Belonging

- Career Opportunities
- Real Decision-Making Power
- Mentorship
- Athlete-Coach Relationship Guide
- Contract for National Athletes
- Community Service

Safety (Spiritual, Cognitive, Emotional, and Physiological Well-being and/or Connection to Sport)

SAFGAAD (a SES-Participation Feedback Loop)

Social Entrepreneurship

Improved:
- Financial Security
- Ability to Envision a Future Career in Sports
- Ability to Identify as a Social Entrepreneur

Improved:
- Leadership Skills
- Social Capital
- Financial Skills
- Personal, Sports and Community Branding/ Entrepreneurship
- Identifying Social Need
- Innovation

9.2.3 Structural Violence of the Sports System

The *basadi* believed that the social entrepreneurship-focused approach to athlete development SEFGAAD could combat the structural violence in the sport system and, therefore, improve women in sport's feelings of safety, well-being and connection to sport. The end product is increased SES practices and participation in women's sports. Table 3 summarises the components of the IE of SES that contributed to the structural violence experienced by girls and women in the sports system. The table also summarizes the types of violence and examples of how this violence was perceived. Finally, the table includes suggestions on how the SEFGAAD could address these examples of violence.

Table 5

SEFGAAD Against Structural Violence of the Institutional Environment of Social

Entrepreneurship in sport

Component of IE of SES	Type of violence on women in sport	Examples of violence	SEFGAAD
Mentorship	Poor self-esteem and poor self-confidence	Gatekeeping; bullying	Career development programs for active and retired women in sport
Education	Inaction /neglect	Lack of education on sport and SES	Awareness campaigns on socio-economic benefits of sport Educational courses on SES
Financial Support	Financial insecurity and inequality	Low athletes pay; unsafe training conditions	Coach-athlete relationship guide

Athlete Branding	Threat of exclusion	No recognition; low social value	Business skills experiential programs and opportunities
Leadership	Discrimination	Typecasting leadership roles	Decision making and leadership skills experiential programs and opportunities
Culture	Physical and psychological safety	Gender-based violence	Culturally appropriate sport attire options

9.2.4 Institutional Work in the Institutional Environment of SES

This research illustrates an institutional shift that was occurring in the sports system, as demonstrated by the growing interest in SES by the *basadi*. This desired transformation arose from contradictions between the structures in the sports system and the spiritual, cognitive, emotional (social), and physiological (psychological and biological) needs of the *basadi* (and other women who would resonate with them) in Botswana's sport system. This research also helped to explicate the conditions (namely the structural violence) within the sport system that have precipitated the desire for institutional work (see Figure 9). The discussions revealed acts of resistance and the exercising of agency that centred the *basadi's* desires for institutional changes that led to increased SES practices for girls and women. The contradiction between the well-being of women in sport and the oppressive structures within the sports system resulted in the *basadi* wanting more awareness, education and programming that would help change the discourse on women's sports and the perceptions about women in sport. They wanted these changes to occur societally but also recognized that they, too, needed to change how they viewed and presented themselves as women in sport. This change at an individual person/people level work is micro-institutional symbolic work described as identity work (Hampel et al., 2017; Leung et al., 2014; Creed et al., 2010). According to Leung et al. (2014), "Identity work directed toward changing institutionalized roles is institutional work" (p. 5). In the following subsections, I explain the kind of IW employed to help challenge the gendered roles in sport and influence changes to institutionalized practices in the sport system.

9.2.4.1 Neoliberal Rhetoric and Identity Work of Women in Sport

The *basadi* incorporated this rhetoric and associated identity work into the SEFGAAD and used it to shape their vision for SES for females in Botswana. According to Hampel et al. (2017), institutional entrepreneurs often leveraged dominant and emergent discourse to justify institutional work, as was the case here. The *basadi's* career advancements were accompanied by slight changes to their rhetoric and influenced the identity work they prescribed for women in sport. For example, Monica referred more to safeguarding policy and discourse since becoming a safeguarding officer. Likewise, after Aratwa transitioned into professional boxing, she made more references to discourse on the 'enterprising of the self' (Hayhurst, 2014) and the professionalization of sport (Moustakas & Işık, 2020). Since her appointment to the BNOC, Dineo became a proponent of amateurism, adding that it was important for the grassroots development of sport. However, her position only strengthened the *basadi's* rationale for SES and the need for economic strategies that were not solely dependent on governmental support.

Scholars like Darnell (2010), Darnell et al. (2018), Hancock et al. (2013), Hayhurst (2014a) and McSweeney et al. (2019) have criticized sport for development (SFD) rhetoric for perpetuating capitalist and neoliberal ideologies that still position people from othered communities as people that need modernizing-civilizing and saving. However, I suggest that when paired with identity work, the use of this rhetoric demonstrates a level of hybridity[56] and agency on behalf of those subjugated by neoliberal ideologies. This concept of hybridity is often dismissed in conversations about neoliberal hegemony in sport. Without giving women the decolonial option, critics of Western feminism sometimes unfairly demanded that women dissociate completely from Western and Eurocentric ideologies instead of allowing them to name the parts of these ideologies that they identify with. Therefore, without trying to negate the *basadi*'s resonance with SFD rhetoric, I established how dominant discourse was used by actors to shape their desires and identities.

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[56] I invoke Homi Bhabha's concept of hybridity several times in this dissertation to remind the reader that decolonization is an option. 'Othered' communities can decide to hold onto remnants of cross-cultural 'exchange' that they have come to find identity in (Aschroft et al., 2013).

Hampel et al. (2017) identify the adoption of rhetoric as symbolic work, which, I submit, was used to justify the need for more female participation in sport. The *basadi* recognized sport primarily as a tool for socio-economic development and often attributed it to their mental well-being, self-esteem and entrepreneurial prowess. Their beliefs about sport's cognitive, physical, and socio-economic benefits led to a belief that sports could help girls and women reach their full potential. This concept of the inherent "goodness" of sport and the aptness of sport as a conduit for economic development was like or reproduced from ID rhetoric on SFD and gender equity.

The subsequent narratives and proposed identity work presented by the *basadi* was the first line of resistance against the sports system and proposed strategy for inspiring institutional change in the IE of SES (Hampel et al., 2017; Lawrence & Suddaby, 2006). However, Lawrence & Suddaby (2006) that for peripherized actors to influence institutional changes, they need to engage in collective institutional work. The SEFGAAD was presented as a vehicle for the collective identity work the *basadi* needed for reclaiming power and increasing women's domain of influence on the sport system (Leung, 2014). In envisioning SEFGAAD, the *basadi* drew upon rhetoric reminiscent of the discourse on gender equity for girls and women. They leveraged the neoliberal idea of the 'modern woman' and used the term 'self-empowerment' to rationalize and justify change using the proposed SEFGAAD (Hayhurst, 2014a). However, they interpreted these terms in a communal sense of "self" rather than an individualized sense, that is, "self"-empowerment for the purpose of empowering their community and those around them. Identity work at this micro-institutional level is the continuous process of forming, preserving, re-inventing, or strengthening actors' identities in order to accomplish the creation, disruption or maintenance of institutions (Leung, 2014; Creed et al., 2010).

9.2.4.2 Creation and Disruption Work on the IE of SES

The *basadi* theorized a relationship between participation and SES (Lawrence & Suddaby, 2006). Elucidating this "SES – Participation" relationship helped to describe the conditions and IE that would be most conducive to their vision of SES as communal self-actualization. It also helped to describe the IW that the *basadi* proposed to accomplish these institutional changes. Lawrence and Suddaby (2006) suggested that institutional change by disruption and creation work (by mimicking rhetoric, theorizing, and using education) has the most potential for

peripherized actors working collectively to effect change.[57] The *basadi* confirmed this suggestion in numerous ways.

They proposed the introduction of athlete contracts as a new template for interactions between athletes and sports administrators, disrupting the "taken for granted" opaqueness of the sport system's operational and financial processes. This new template undermines the assumption that female national team athletes should be confined to amateurism and rewarded by contributing to national pride (Lawrence & Suddaby, 2006). In our discussions, the *basadi* also recognized the reduced support from the BNOC as athletes graduated from grassroots development status and garnered enough recognition and social capital to generate economic opportunities. The *basadi* sought a path to economic opportunities that circumvented the need for approval and funding from the BNOC and lowered the consequences of non-compliance with the amateurism status. SES provided the best plausible solution because the concept is taught by the International Olympic Committee's Athlete365 program. Therefore, there is a higher chance that the BNOC would accept SES as complementary to amateurism.

The creation of the SEFGAAD employs mimicry of international sports programs like Athlete365 and education on SES. Concurrently, it disrupts Botswana's current sport system by promoting a new institution of SES. This duality aligns with Creed et al.'s (2010) suggestion that the process of actors coming to see themselves as agents of institutional change can paradoxically involve multiple forms of institutional work. By bridging their actions to the rhetoric of the IOC, the *basadi* would be exercising a form of resistance that Lawrence (2004) ironically dubbed a "colonization strategy." According to Lawrence (2004), marginalized actors executed this "colonization strategy" by gaining legitimacy from influential stakeholders outside the system, in this case, the IOC. Like other forms of disruption work, this strategy requires minimal capital outlay from the actors themselves; instead, they would access and allocate resources from the IOC to cultivate SES. The Athlete365 program provides many athletes with funding opportunities. However, the BNOC would require a lot more capital for this SEFGAAD than what is awarded to individual athletes.

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[57] Actors in the system, but who are pushed to the peripheries of the sport system and not given enough power to work outside the system (Ndlovu-Gatsheni, 2020)

I would describe the female social entrepreneurs envisioned by the *basadi* as disruptors with cultural competence and embeddedness in normative networks (outside of the sport system). According to Lawrence and Suddaby (2006), this kind of disruptor is needed to delicately minimize the risks associated with practicing SES. That is, minimize the risk of suffering repercussions from going against the principles of amateurism and the risk of having a failed enterprise. The *basadi* envisioned female social entrepreneurs to be disruptors who - by partnering with their communities - would gain "immunity" and can act in "counter-cultural ways" to the culture promulgated in the sport system, like earning revenue and profits as athletes (Lawrence & Suddaby, 2006. p. 238).

9.2.5 Desire and Vision through DIPAR

Using a DIPAR approach, the *basadi* were encouraged to form their own theories, templates and practices that were culturally specific and spoke to their most pressing needs. Their career advancements were legitimizing actions aimed at moving them into more central positions in sport, where they could exercise more power and have a positive impact on sport (Lawrence & Suddaby, 2006). However, while their vision of SES required more women with decision-making power to champion the SEFGAAD approach, SES was still viewed as a means of decentralizing power and redistributing the economic potential of sports to all actors in the IE. The *basadi* sought to gain more decision-making power in the sports system; however, they also wanted to use this power to empower peripherized actors. They sought to encourage social entrepreneurship in the margins of the sport system, thus decreasing dependence on the government for funding, athlete development and safety.

9.3 Summary

This dissertation underscores that any analysis of the IE of SES for females in Botswana is incomplete if it does not encompass the institutional efforts of the peripherized actors whose interests and well-being may be contradicted by the structures in the IE. The sports system plays a significant role in the IE of SES. Therefore, the structural violence experienced because of this system has created an oppressive contradiction between the institution of SES for females (albeit in its premature stage) and the *basadi*. While the *basadi's* perspectives do not represent all girls and women in sport, they offer valuable insights into the views and experiences of other female

athletes who may resonate. The potential benefits of expanding this research to include additional intersectionalities, as well as other potential research agendas, are explored in the final chapter of this dissertation.

Chapter 10

10 Towards Plurality in Social Entrepreneurship in Sport

In this concluding chapter, I have consolidated the scholarly and methodological contributions of this study to sport management practices. Additionally, I explore the practical implications of our research before delving into future avenues of research that will benefit as a result. Finally, I close the chapter with a reflective analysis of the research process and its outcomes.

10.1 Scholarly Contributions and Key Considerations

10.1.1   Plurality of Social Entrepreneurship in Sport

Studying social entrepreneurship in sport (SES) from the perspective of women in Botswana has contributed to our understanding of SES and answered several calls for more contextualized and feminist research on social entrepreneurship (SE) and SES (Bjärsholm, 2017; Calas et al., 2009; Darnell, 2010; Hayhurst, 2014a; Mair & Marti, 2009; McSweeney, 2020; Misener & Misener, 2017). We explored the overly broad hypothesis that SE is the panacea to Africa's economic issues (Aliouche & Fernandez, 2017) and the preferred solution for African women (George et al., 2016). In addition, we provide evidence that this hypothesis may be true for African women in sport and offer a re-contextualized (culturally specific) understanding of why some African women would self-prescribe SE.

10.1.1.1 SES as Self-Actualization

We revealed that SES for women in Botswana is not just the use of sport to meet a social need and contribute sustainably and innovatively to the socioeconomics of a community (Ratten, 2019). For some women in sports, it is considered a tool for socio-economic inclusion, which aligns with other scholarship on entrepreneurship and sport (Cardella et al., 2021b). From the communal perspective of *Botho*, achieving social inclusion and contributing to the community's well-being is equivalent to achieving self-actualization or personhood (Hanks, 2008; Hoffman & Metz, 2017). Therefore, using SES to achieve self-actualization adds contexts to scholars' calls for incorporating self-identifying as a social entrepreneur into our definitions of SE, as it allows

actors to name their desires to self-actualize and their intention to socially enterprise (Riviera-Santos et al., 2015).

10.1.1.2 SES Schools of Thought

Using the concepts presented by the *basadi*, I suggest another social entrepreneurship school of thought that recognizes both the entrepreneur and the community as the primary drivers of social entrepreneurship. This differs from the Social Innovation School, which does not consider the community to be the main driver of SE, as well as the Social Enterprise School, which does not view the entrepreneur as central to the entrepreneurial process (Bacq & Janssen, 2011). Drawing on the *basadi*'s perspectives as women in sport, we are presented with evidence of the idea that SES can be considered a partnership or "co-preneurship" between community and entrepreneur. In this concept, both the social entrepreneur and the community are central to the execution of SE. This nuanced deviation from the EMES school of thought suggests the existence of an alternative school of thought from the philosophical perspective of Botho.

In some of my previous research, I oversimplified the fact that having profit and profit maximization were legitimized and normalized motivations for SES in the Global South (Kamyuka & Moustakas, 2024). However, this research remedies that by providing a more nuanced, contextualized view of the complexity of communal societies and the logics that shape innovation out of necessity (Kickul & Lyons, 2020).

10.1.2   More Than Just a Secretary: Professionalization, Commercialization and Inclusive Economies

Botswana's Vision 2036 strategy includes sport and entrepreneurship in their plans to graduate into a high-income country and advance Botswana into an inclusive and diversified economy. This research shows how SES can be used to meaningfully incorporate women and girls in sports into this vision. The rhetoric around inclusive economies and 'girl economics' promotes the thesis that tapping into the potential and underemployed resources of female citizens could help countries increase their GDP (Bragg, 2023; Hayhurst, 2014a; Samie et al., 2015). This is particularly true for countries that have low scores on sustainable development goal (SDG) 5 - gender equality. Using a capabilities approach, this research recognizes that the ability for females to contribute to the economy in ways that they have "reason to value" is a substantive

freedom that facilitates the fulfilment of the need to self-actualize (Hoffman & Metz, 2017, p. 153). We present SES as a meaningful way to make this contribution. In addition, we present SES or the ability to identify as a social entrepreneur in sport (for females in sport), as a capability in its own right. SES is perceived as the ability to be socially responsible and entrepreneurial and thus allows women and girls in sport to reach their full potential.

10.1.2.1 SES for Professionalization and Commercialization

The discourse on the professionalization and commercialization of sport has often involved the government partnering with the private sector for monetary support and sponsorship (Moustakas & Işık, 2020). Kasale et al. (2020) indicate that NSOs in Botswana have turned to the use of reward, surveillance and sanctions to ensure compliance from affiliate sporting bodies, but no research that looks at the role of the community when fostering an IE that is ripe for commercialization, or when supporting commercialization efforts. Furthermore, no research on Botswana that looks at the institutional identity work or other preliminary symbolic work that occurs at a micro-institutional level. The *basadi* described a partnership model involving institutional identity work, which engages athletes and communities in generating social and economic development through sport. Moustakas and Işık (2020) point out that although Vision 2036 refers to the contribution of the sport industry to diversify the economy and increase GDP, there are no formally documented plans on how this could be achieved. This research adds a conceptual approach to increasing women in sports' contribution to the economy.

10.1.3 Before We Can Enterprise in Sport, We Must Be Safe in Sport

With this research, we contribute to the ongoing global conversation about the participation and professionalization of sport for female athletes. What the *basadi* presented lays the foundation for a conceptual model that incorporates social responsibility, entrepreneurial skills, and safe spaces as key drivers of increased participation and lower drop-out rates for girls in sports.

The conversation on safety in sports for girls and women has often been limited to discourse on safeguarding from sexual harassment and abuse, psychological abuse and physical abuse (Burrows, 2021; Mountjoy et al., 2016). In addition to physical and psychological safety, our research introduces some new and nuanced elements to the idea of safety. Thinking "through" institutional theory and, relatedly, structural violence expanded the discussion of safety and

safeguarding in sports to consider things like social value, self-esteem, belonging, self-identity and self-actualization. This dissertation posits that any avoidable infringements or threats of infringement on social, cognitive, and spiritual needs is an infringement on safety. Therefore, using a *Botho*-informed capabilities approach, I propose that the definition of safety should be expanded to include all human needs. I also add that the substantive freedoms that enable this safety are highly subjective and culturally specific, therefore necessitating contextualization before determining any strategies or policies for safeguarding. SES emerged as a capability that the *basadi* identified for themselves, and therefore, we argue that any strategies or policies regarding the safety and well-being of Batswana women in sport should include SES. The strategies and policies should make it possible for women in sport to be socially responsible and to contribute to the socio-economic needs of the community.

10.1.4   Institutional Work in Sport Management

I "thought through" institutional work from a theoretical perspective and an analytical approach, which I will discuss in the subsequent section. Institutional theorists in the broader management field have called for institutional theory studies to expand into more diverse contexts, geographies and populations. Mair and Martí (2009) and Martí and Fernández (2013) highlighted the dearth of institutional work research in marginalized and oppressed populations. This research combines institutional work (IW) with a decolonial lens and a decolonial intersectional participatory action research (DIPAR) approach to ensure that research is not being done for the sake of research or to help "produce" knowledge for the capitalist academic marketplace. Instead, this combination emphasizes emancipatory practices and the potential for practical implications. In addition, we have added to the literature on institutional identity work and anti-oppressive work by using the concept of structural violence to elucidate the conditions that precipitate IW. I suggest that social entrepreneurship can be a "co-preneurship" between the entrepreneur and the community. Therefore, social entrepreneurship in sport entails partnership-identity work requiring both the community and the athlete to consider each other's needs and success as they grow their brands and the enterprise's brand (Hampel et al., 2017). I also join Hampel et al. (2017) in proposing that more scholars should explore institutional partnership-identity work, particularly in the context of sport, SES, and peripherized actors. This scholarship enhances our understanding of the various relationships and partnership-identity work and

practices that go into creating successful social entrepreneurship between communities and social entrepreneurs.

I recognized how Nite and Edwards' (2021) review of IW literature in sport management revealed a gap in the literature about disruptive work. Therefore, we join McSweeney et al. (2023) and McSweeney et al. (2019) in contributing work to fill this gap. McSweeney's papers studied relational, symbolic, and emotional work, whereas we studied another aspect of symbolic work - identity work. Furthermore, though sport research has looked at institutional identity construction in the field of concussion (Heinz & Lu, 2017), this research takes a micro-institutional approach and looks at institutional identity work at an individual level. Martí and Fernández (2013) suggest that identity work is a precursor for resistance and institutional change; our research provides evidence for this suggestion as it demonstrates how marginalized or oppressed groups, like the *basadi,* portray their desires and visions in identity work,

10.1.5   Botho-Inspired Communal SES vs Sport for Community Literature

Finally, there is a need to make a distinction between this work on social entrepreneurship in sport as a tool for inclusive economic growth and the literature on sport for the community. Sport for community literature also identifies that sport for economic development requires a change agent, like an athlete(s) or an advocate(s) of sport, who has entrepreneurial attributes and cultural capital (Edwards, 2015). However, the literature focuses on capacity building and partnership development that aims to shift power to the community (Edwards, 2015; Schulenkorf, 2012). In comparison, the *basadi's* concept of *Botho*-inspired communal SES presented a shared power between the change agent and the community. It presents this as the primary partnership for capacity building instead of focusing on nurturing relationships with other community partners such as governments and organizations. The communal SES model presents a more decentralized participatory leadership structure that involves all members of the community in decision-making and socioeconomic activity.

10.2 Methodological Contributions

In this dissertation, I embraced the 'anti' methodology of a decolonial intersectional approach to research, which was neither linear nor neatly defined within any methodological category (Lykke, 2010). As a result, we were able to conduct and present this research in non-sequential

and experimental ways that enriched the decolonial tenets of the project. The Methodology chapter (Chapter Five) explains how these different methodologies were applied reflectively and reflexively in honour of decolonial intersectional tenants, whereas the Methodology chapter details the methods used and the cyclical process of employing these methods. Overall, the methodological approach, methods, and research design are unique to this research and should not be used as a blueprint but rather as a guide or inspiration for similar research. In this section, I delineate the distinctive elements of this study, commencing with the philosophical paradigm of the research. Then, I go into the uniqueness of the DIPAR process and its compatibility with other methodological approaches. Finally, I delve into the deeply personal journey of decolonizing of the self (DOS).

10.2.1   Botho Philosophical Paradigm

This indigenous paradigm carries nuanced logics of reasoning that are specific to the cultural context of the researcher and the research, in this case, specific to Botswana. It contributes to the growing body of work on indigenous paradigms. *Botho* presents an onto-epistemological paradigm that embraces the relational ethic that knowledge is neither created nor produced, but rather cultivated, harvested or collected, exchanged, and repurposed (between self, the individuals around self, and the metaphysical multidimensional world that surrounds each person). Therefore, my research rejects the notion that we must come up with new indigenous paradigms, as this would suggest that the paradigm did not already exist in some form or another. I present the *Botho* paradigm as relationally personal - it is unique to one's plural self; transcendental - flowing simultaneously between realities to create one amorphous multidimensional reality; and eternal - it has no walls, time, or owner. This research, therefore, also contests scholars' suggestions that indigenous paradigms must combine multiple paradigms, as this would suggest ownership of and defined categories of realities (Held, 2019). Furthermore, I challenge Held's (2019) call for new indigenous paradigms that are truly decolonial, as this would imply that knowledge is created and again presents it as something that can be propertied (Sheik, 2021).

Decolonial feminist scholars have already brought the 'politics of knowledge' debate to the doorsteps of sport management studies. Scholars like Hayhurst (2014a) have already confronted the idea of "universal" definitions or terms that are birthed in Eurocentric logic and laden with

masculine hegemony. Qualitative scholars like Shaw and Hoeber (2016) and Vadaboncoeur et al. (2020) have also argued that definitions, concepts and our understanding of rigour need to include understandings from alternative perspectives and accept non-Eurocentric logic. Under this paradigm, I present knowledge and definitions in plurality and not in absoluteness. By the end of this project (further into my decolonial journey), I presented these definitions and concepts as unique schools of thought independent from Eurocentric ecologies of logic.

10.2.2 Decolonial Intersectional Approach to SES in Sport Management Studies

In 2016, Shaw and Hoeber called for more contemporary qualitative approaches to sport management research, including decolonizing methodologies (Shaw & Hoeber, 2017). Save for the literature listed here, there is still a dearth of literature that deliberately uses decolonizing methodologies in sport management studies (Chen, 2021; Chen & Kellison, 2023; Stewart-Withers et al., 2017; Thorpe et al., 2020). While there has been an increase in the use of decolonial feminist approaches in broader sport research, most of it has been published in the field of sport for development, including most of the decolonial feminist research on SES (Ardizzi et al., 2020; Hayhurst, 2014a; Hayhurst et al., 2023)[58]. Our research used decolonial intersectional approaches to co-cultivate knowledge on SES for women and girls in Botswana. We posit that the findings of this research can be used to motivate further research on policy and management practice for Batswana women in sport. This decolonial intersectional approach introduces the life-affirming concept of knowledge co-cultivation to sport management research. It provides a critical approach to presenting knowledge in plurality and "engag(ing) with the wealth and diversity of local knowledge, experience and expertise" (Spaaij et al., 2018, p. 26).

This dissertation joins a small collection of decolonial feminist participatory action research in sport (Hayhurst et al., 2015; Nachman et al., 2024). Nachman et al. (2024) used an arts-based onto-epistemology from Japanese philosophy to establish the value of relational ethics in their studies context. Similarly, in this dissertation, I use *Botho* to explore the onto-epistemological reality of SES in Botswana. I understood their context from a philosophical reality, which allowed me to interpret and perceive the conditions that motivated the *basadi* to want

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[58] One of these listed articles were published after data collection for this dissertation ended in 2022.

institutional change. The combination of participatory action research (PAR) and IW in the context of marginalized women in Botswana allowed me to answer Marti and Fernandez's (2013) call for research that studies the conditions that precipitate IW. With this dissertation, I suggest that an environment that impairs females in sports from communal self-actualization could create the conditions that motivate actors to exercise their agency in pursuit of safety and institutional change.

10.2.3 Institutional Work and DIPAR

As mentioned above, this research also adds to the literature that promotes the synergy and emancipatory power of an IW and PAR combination (Dover & Lawrence, 2010; McSweeney et al., 2023). During this process, the *basadi* evoked disruption, creation and symbolic (rhetoric and identity) work to envision practical solutions and changes to sport practice. In combination, IW and PAR revealed practices that scholars or practitioners could present in proposals for radical and emancipatory changes to policy and practice. The combination of IW and DIPAR also emphasized the *basadi*'s collective action and collective desired action, contributing to an intersectionality lens that ensured this collective action and desire represented all the *basadi* without claiming "authentic" representation for all female athletes. This research, therefore, can be conducted with girls and women from other intersections to improve the plurality of the results and further develop comprehensive policies or policy research.

10.2.4 Institutional Work and Decolonial Intersectional Narrative Analysis (DINA)

Combining IW and DINA offers a novel framework for analysis in sports management literature. Departing from conventional thematic coding, I employed a life history approach and narrative analysis, enhancing the depth of the *basadi*'s engagement in the PAR process (Spaaij et al., 2018). The data analysis aspect of PAR is typically controlled and facilitated by the principal researcher; however, using this framework helped to deliberately allocate agency to the *basadi* (in absentia). The decolonial intersectional and IW lenses focused on how the *basadi* expressed agency, resistance, and resourcefulness amidst a sports system that impaired their well-being. It also honoured the meanings and values that the "participants (were) calling attention to in their narratives" (Boonzaier et al., 2019, p. 480).

10.3 Practical Implications of Research

Decolonial scholars call for researchers to prioritize practical applications of their research; in accordance, this dissertation provides a trail of breadcrumbs for scholars applying decolonial pedagogies in their research. This decolonial integrative review methodology is a tool for scholars to synthesize, re-contextualize, re-conceptualize and re-present literature from a peripheral country context, regardless of the scarcity of literature in the corpus of scholarly work. This method deprovincializes (centers) the peripheral country's imagination, thought, theory and methodology needed for future decolonial work.

Sport organizations in Botswana can use the DIPAR approach to conduct future policy research, focusing on a wider range of intersectionality, like females with varying religious backgrounds, sexual identities, and abilities. This would increase the representation of voices included in policy and decision-making activities. Furthermore, the decolonial intersectional approach to narrative storytelling allows for more diverse perspectives to be included in policy considerations and recommendations. The documented DIPAR process in this dissertation can be used as an example for sports organizations interested in using this approach. DIPAR considers diverse intersections of women and girls, champions equity for marginalized populations, and includes marginalized voices in the making of policies and decisions that impact them (Lenette, 2022).

10.3.1   Diversity, Equity and Inclusivity Policy Implementation Suggestions

The Botswana National Sports Commission (BNSC) has a diversity equity and inclusivity (DEI) policy that recognizes the importance of employing gender equity, intersectional and human rights lens in sport (Botswana National Sports Commission, 2024). The BNSC's commitment to DEI focuses on educating stakeholders on DEI and reducing barriers to sport participation for equity-deserving groups. The policy also mentions a commitment to identifying and implementing research on DEI.

A DIPAR approach could ensure that sports participation occurs even at the level of decision-making and policy design. It also presents an opportunity for sports organizations to conduct original and contextualized research of their own.

10.3.2   Safeguarding in Sport Policy Implementation Suggestions

I have acknowledged that more research needs to be conducted to ensure more intersectionality of participants and that policy recommendations are inclusive. However, I can use the SEFGAAD to share some preliminary policy recommendations for safeguarding in sport in Botswana. The Botswana National Olympic Committee's (BNOC) safeguarding policy draft that was shared with me defines safeguarding in terms of realizing one's full potential at both Games-time and in one's day-to-day activities (T. Jonas, personal communication, November, 2022). This seemingly human needs and capabilities perspective affirms the fact that this DIPAR approach and SEFGAAD, which were both theorized through a capabilities approach, could be used to suggest ways to implement the safeguarding policy. It is stated in the draft that children and vulnerable adults should be allowed to participate in decisions made about them. As mentioned earlier, DIPAR is a tool for eliciting stakeholders' participation and perspectives, allowing them to identify issues and devise solutions that would be meaningful to them.

The policy draft also broadens the definition of violence to include emotional abuse, financial abuse, grooming, neglect, and complicity. However, these definitions are ambiguous in their interpretation of what constitutes abuse; this would make it difficult for stakeholders to ascertain what forms of violence fall under the policy. This is affirmed by the literature on athletes' rights, which shows that athletes seldom feel free to use these rights (Tuakli-Wosornu, 2022). The SEFGAAD provides a plan that has identified a few tools where clarification on the policy and dissemination of this knowledge to all stakeholders could occur. The SEFGAAD can be used to teach and practice safeguarding principles through educational, financial, mentorship, and leadership programs. While these programs are aimed at bolstering social entrepreneurship and sport for girls and women, they can also be used to emphasize how safe sports can support positive social development.

A DIPAR workshop could be used to teach male and female mentors about interpersonal abuse and safeguarding policies. Additionally, the workshop could be used to compile a list of culturally sensitive and contextual forms of violence that the mentors may have experienced or witnessed. Mentorship programs offered by sport organizations can then include anti-abuse and anti-harassment training taught by female mentors who are encouraged to use their lived experience to share about the subtle and nuanced forms of violence. Mentors should be

empowered to act as big sisters or brothers and made aware of the potential forms of violence perpetuated (purposefully or inadvertently) by women in sport. Research shows that male mentees of similar programs were more likely to promote nonviolence against females (Fraina &Hodge, 2020; Das et al., 2015). Mentorship programs are also shown to afford females in sport the capability to meet their needs for a sense of belonging, self-esteem, and social capital. By transforming these capabilities into learning objectives, females may become more likely to identify any forms of abuse that inhibit their ability to have these needs met. They may also be more likely to identify actors and systems that inhibit their ability to feel like they belong, build self-esteem or develop social capital. Concomitantly, increased education about emotional and psychological abuse would give women and girls the language to name any perceived structural violence and equip them to exercise their rights (Fraina &Hodge, 2020; Bruenng et al., 2009).

A financial program that educates females about the economic opportunities in sport and provides access to these opportunities is a potential tool for protecting them from financial abuse and neglect. Internships, volunteer programs, apprenticeships, and other DEI career programs can be used to teach about the economics of sports and empower women in sport to recognize ways finances can be generated, used, and abused. It also equips females in sport with the tools to gain financial freedom and decision-making.

Lastly, sport organizations can empower females to use their platforms to champion these safeguarding initiatives and share anti-abuse rhetoric. This narrative will support women's efforts to promote their sport to their community. It will also support women in sport to extend their brand reach and equity by giving them a message of anti-abuse and safeguarding that could appeal to audiences outside of sport.

10.3.3   Storytelling as a Dissemination Tool

Finally, the fourth phase of Boonzaier et al.'s (2019) DINA calls for crafting a plurivocal narrative that conveys findings from the research in the form of storytelling or a collective narrative. Using this analytical framework, researchers can effectively disseminate their findings through carefully crafted narratives that prioritize social justice and spotlight the assets and strengths of the community, thus contributing to collective justice. Done right, storytelling allows the researcher to orient dissemination towards local audiences. Storytelling also ensures

that the disseminated research retains cultural meaning and relevance for local audiences rather than repackaging the research for extrapolation, exportation and re-production (Rieger et al., 2020; Samuel & Ortiz, 2021). In Appendix A, I have provided an example of a plurivocal narrative crafted to disseminate this research.

10.4 Future Research

In addition to using the research process detailed in this dissertation to conduct similar DIPAR projects with other intersectionalities of female athletes in Botswana, this process guides PAR in other geographical contexts. Specifically, it can guide PAR that is used to influence policy research at the various International Olympic Committee (IOC) regional headquarters for safeguarding and customizing the IOC's Athlete365 programs, particularly for the Southern African Hub and the countries in this hub.

10.4.1 Structural Vulnerabilities for Girls and Women in Sport

Applying a structural violence lens brings into perspective how human needs are impacted when substantive freedoms are taken away. The value of sport is often taken for granted, dismissed as a privilege, or lost in the macro-socioeconomics of a country. However, this research shows that there are communities and individuals who value sport as a purpose-filled contribution to society as the highest form of self-actualization. In the face of structural violence, these people are, therefore, at risk of enduring cognitive, spiritual, emotional (social), psychological, and biological harm as they try to meet this need. Examining sport and the sport system from this perspective positions it as a subject for the study of structural vulnerabilities experienced by athletes. Structural vulnerabilities have been used to evaluate the structural consequences of health policies on women living with HIV in Botswana (Yang et al., 2021). Similar research can be conducted on sports policies and women in sport.

### 10.4.2 Institutional Work towards SES

The diagram below (Figure 12) shows several places where IW practices could occur or may be occurring in response to the pressures of the IE of SES. Labels B to F pinpoint the potential institutional changes that could be recommended from our research. "A" simply denotes endeavours to have entrepreneurship infrastructures incorporate sport and social

entrepreneurship as a plausible field for GDP growth. "B" refers to the institutional support the Ministry of Youth Sport and Culture (MYSC) could offer female (social) entrepreneurs in sport, particularly in the form of education and mentorship programs between retired and active athletes. "D" shows financial services flowing from regional offices, with the recommendation of making information on financial operations at the regional level more transparent and more accessible to athletes and stakeholders in the region.

The recommendation at "C" was derived from the discussions about coaches and training coaching staff about healthy coach-athlete relationships. The recommendation at "E" is that the Women and Sport Botswana Organization (WASBO) should pay private and independent organizations to investigate and rule on safeguarding infringements on girls and women in sport. "F" refers to the idea that WASBO ought to be given more authority by national sports federations (NSFs) to ensure that gender mainstreaming is occurring across the sports system and that gender-specific considerations are provided towards all aspects of sport. Lastly, "G" is a recommendation that the IOC customize its Athlete365 programmes to meet the cultural and contextual specifics of female athletes at all levels in Botswana. This diagram only provides recommendations on where and what organizations, practitioners, or scholars should investigate or explore possible changes to the sports system. However, this was made possible by conducting a DIPAR project. I suggest that a similar research process be used to investigate and explore the recommendations made in this diagram.

Figure 12

Diagram of Recommended Institutional Changes to the Sports System (Adapted from Moustakas & Tshube, 2020)
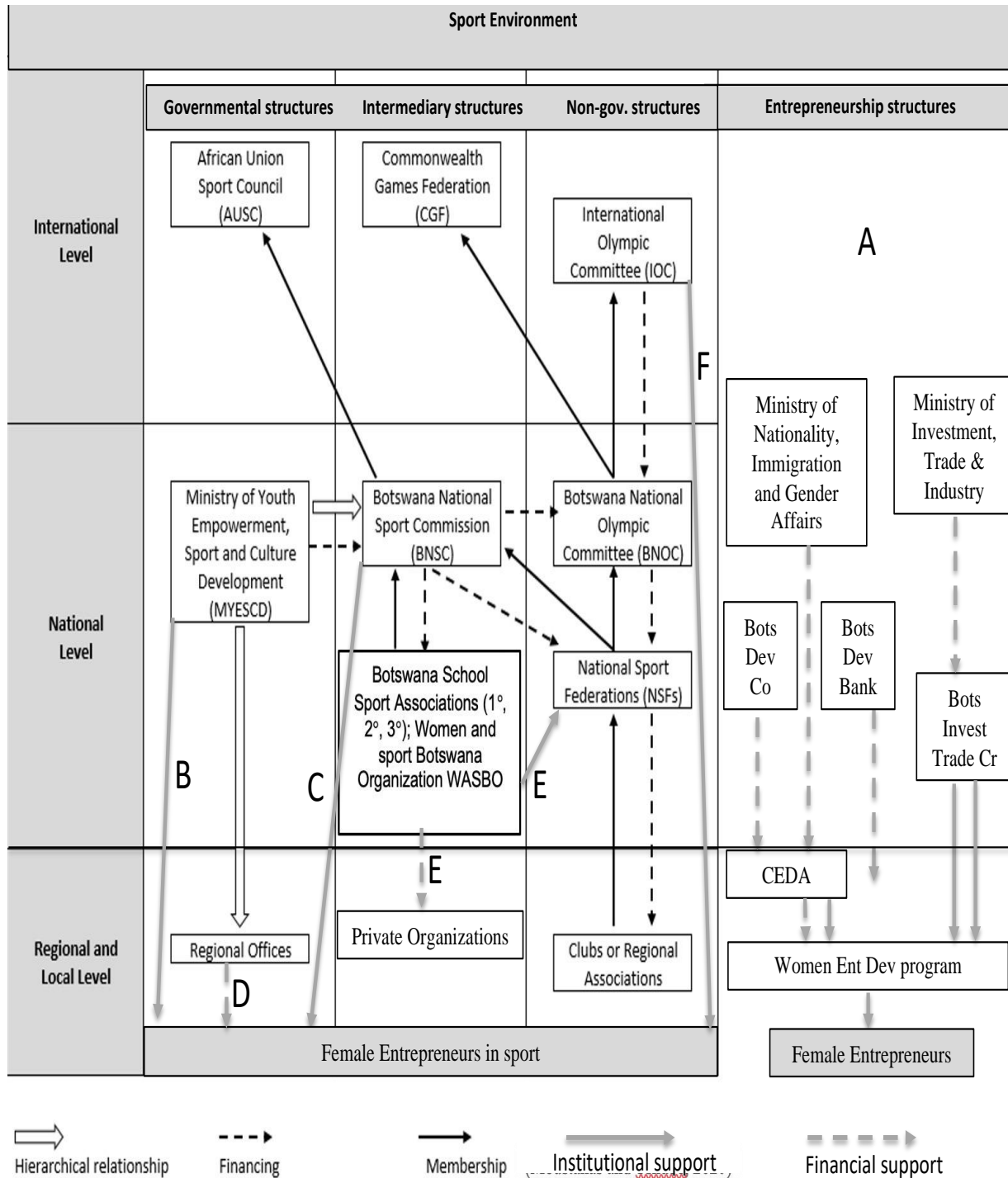
10.5 Implications of Decolonizing the Self (DOS) and Closing Reflection

By answering Datta's (2018) call to decolonize myself as well as my research, I am contributing to the growing sport management literature on "reflexivity," especially literature pertaining to racially nuanced critical methodologies (Rich & Misener, 2017; Vadeboncoeur et al., 2020; Chen, 2021). The literature expands on the importance of reflecting on how insider-outsider relations, Whiteness, and modernity-coloniality (respectively) affect scholars' relationships with their research and research participants. Thus far, the literature recognizes that "reflexivity is not enough" and that scholars need to move toward reflexive practices (Vadeboncoeur et al., 2020, p. 1). However, there is limited literature on how to convert this reflexivity into practice (for both the scholar and the research) in the context of sport management.

By detailing this decolonial reflexivity process of DOS, I aim to encourage scholars to hold sacred what and whom they are researching with and for. My journey is in no way representative of all African scholars. However, even in its singularity, my research chips away at the institution of knowledge production, bringing light to non-productive ways of knowledge cultivation that preserve and honour indigenous knowledge, language, and culture. With a nuanced change in language from knowledge co-production to knowledge co-cultivation, I intentionally moved away from capitalist notions that reify the commodification of knowledge and exploitation of "stories of pain." Decolonial scholars have laboured to conceptualize the term 'cultivation' as a research practice, which has evolved in my research to include the following (Sheik, 2021): Listening with the intention of affirming; listening to find and honour connectedness, exploration of what is already known; and finally, interrogation of the onto-epistemological origins of theory, methodology, and dominant discourse. The idea of cultivation breaks away from the notion that we need Western intervention to take our raw knowledge and process it for consumption. In the same breath, the concept of co-cultivation of knowledge advocates for the use of knowledge in its most raw and organic form, preserving the language and the context that holds the knowledge. With this research, I advocate for participatory action researchers and other research that espouses the co-production of knowledge to consider knowledge co-cultivation, which critically confronts modernity-coloniality in "equitable and experientially informed research" (Smith et al., 2022, p. 166). Smith et al. (2022) also called for

more personal biographies and reflexive practices to help scholars understand how power-sharing was achieved and how ethics was maintained throughout the knowledge co-production process. The methodological approaches and methods documented in this dissertation DOS provide a guideline for this kind of reflexive work.

DOS and the associated locating of positionality help to provide an approach to research which requires the researcher to explore their relational self and introspect on the various intersectional power that arises from these positions. The methods for decolonial reflexivity subsequently provide a framework for thinking through how one's positionality impacts what they will refuse to do in their research, who they are representing in the research and how they will protect the well-being (spiritual, physical, psychological, social, and financial)) of all involved in the research.

By documenting the theoretical rationale and methods used for DOS, I join the double adventure of decolonial work and invite others to walk alongside me as I advocate for collective liberation (Sheik, 2021) and epistemic freedom (Ndlovu-Gatsheni, 2018). Although I do not speak for all African decolonial scholars, nor do I claim that the DOS methods used in this research will be universally applicable, I do believe that this research (in the parts that I was courageous enough to resist) helps to chip away at the Western institution of knowledge production. Therefore, this research, in and of itself, is an act of resistance that insists that academia accept knowledge plurality, even if only a select few hold that knowledge. I posit that even if the implications and applicability of the knowledge are for a select few, we still must respect it, honour it, and allow it and its bearers to exist, reason, practice, and theorize within its reality.

I am honoured to be a part of this research and share this space with four amazing women. I know, for them, this is just the beginning of this research. Having read through parts of the research, they tell me often that they are ready to take this endeavour further. I look forward to continuing this work and allowing girls and women in sport (including myself) to achieve the self-actualization they desire through sport.

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Appendices

Appendix A: Once Upon a Time - A Plurivocal Narrative

Once upon a time, there was a little village called Mma Dijeje. The village was occupied only by women and was located 10 kilometres away from the capital city. It had no running water, electricity, or police. Although the village had no police service of their own, the king ensured the city police paid routine visits to the village. Once a year, the king also sent teachers from the city to deliver the outdated books they no longer used in city schools. Additionally, every month, running water and batteries were delivered to the city and rationed out by the police. The beautiful women were given the lion's share of water and batteries, and once the police left, they would often redistribute the supplies to those most in need. Every day, the women travelled from the village into the city to work, but they did not work to earn money, for the king of the land insisted that women were protected and provided for by the monarchy. They were motivated to work because they enjoyed their duties, and they felt a sense of purpose. The king, who considered himself benevolent, allowed the women to work but refused to provide any resources to educate them or help them develop or excel at work. The women knew their jobs were a sham; however, they persevered to wake up every morning and make the two-hour trek into the city. Whilst performing their duties, the women were only permitted to use the machinery when the city folk were not around, so most came to work early and left very late.

Thuso, Bonang, Thusi and Bozoma would meet every morning at 5 a.m. under the giant Morula tree to begin their journey into the city. This journey was not a safe passage, as there had been many reports of women getting kidnapped, raped, and murdered. Thuso, the friendliest of the women, cultivated a friendship with vendors along the road, and every morning as the women walked by, she made sure to greet them. The vendors became accustomed to the four women and often shared news of dangers along the road. Bonang, the most beautiful, often had a surplus supply of water and batteries, which she exchanged for a safe ride home every night for all four women. She gave the rest of her supplies to Thusi, the most intelligent of the women, who was also Thuso's younger. Thusi noticed that the vendors along the road did not have water or power, so she used Bonangs water to make four large flasks of tea. The women sold the tea to the vendors during their trip as well as the city folk at their job. With the batteries, she created

portable charging stations and rented them out to the vendors. Once a week, she replaced the batteries with new ones, ensuring uninterrupted usage. Bozoma, the most popular of the women, used the money they earned to run a secret club in the village. The club was started by a group of women who wanted to teach the girls in their village what the women had learned from working in the city. The club was kept a secret because the king had preconceived notions about what a woman could and could not do, insisting that not educating the women was for their own safety. Bozoma and the other 3 women wished that they could one day turn the club into a school, but they didn't believe they had what it took.

All the villagers knew about Bozoma. The rumour was that one day, during the king's routine visits to the factories in the city, there was a short circuit which caused a blackout in one of the factories. The king was trapped in one of the lifts, and no one could get the factory started up again to let him out. Bozoma had been assigned to do manual labour because she was very muscular, so she was familiar with the manual and mechanical operations of the factory. According to the rumours that circulated, Bozoma pulled the lift down and forced the lift doors with her bare hands. The women never asked if it was true, and Bozoma never confirmed nor dismissed the rumours because it felt good to be recognized for something. On weekends, all four women taught girls in the club what they had learned on the job; they updated the book by writing in the margins and provided practical training on discarded machinery from the factories.

One day, on their way to work, the women were kidnapped by bandits. The bandits locked them up in a cage just large enough to fit them all, took all their phones and left them there for the day. The women assumed the bandits worked in the city and feared what they would do to them when they got back from work.

"We need to get out of here," Thuso screamed frantically as she held an inconsolable Bonang in her arms.

Bozoma exclaimed "you need to stop crying Bonang. I don't know what these men want but I know no one can resist your beauty, it may come in handy. Stop crying or your face will swell up."

Thuso was insulted by this comment, but Bonang knew she was right. She had received a lot of favours just because of how she looked, and she always swore to use the vanity of men to provide for her family and community. While Thuso calmed Bonang, Thusi and Bozoma began conjuring an escape plan. All the while, the roadside vendors noticed that the women had not passed by. They started asking around but hadn't heard any news of the women, and as evening fell, the vendors had almost forgotten about the women, but one after another, their cellphone batteries began to die. One vendor, who knew the man who gave the girls a ride home, used his last bit of battery to call the driver and ask him if he had seen the women.

"No, they never showed up at the pick-up spot," said the driver.

"No one here has seen them today. Perhaps we should send out a search party," said the vendor.

Within an hour, hundreds of people were in the woods along the road to the city, searching for the four women. News reached the bandits, and they decided to abandon the endeavour and flee. The women could hear people in the distance, but Thusi knew they would never find them because the cage was hidden in a ditch, and the turbulent gushing of the nearby river was too loud for their cries to be heard. Eventually, Thuso discovered an uneven gap in the cage bars, and because Bonang was the smallest of them all, they hoisted her up, and she slipped through the bars, managing to climb out of the ditch. Once freed, Bonang found a rope and threw it down into the ditch. The women inside the cage tied it to the trap door, and Bonang tried with all her might to pull it open, but it was too heavy.

"What do you see around you?" Thuso yelled.

A tree, a river, grass and this weird spinning thing. Bonang replied.

"Weird spinning thing?" Thusi asked.

"Yeah, it's nailed to the top of this tree," Bonang replied. "I found the rope hanging off it."

Bozoma immediately recognized what it must be. *It must be a pulley. Like the pulley system that I used to pull up the lift.* "Can you climb up the tree and reach it?"

"What? No. But I can use this ladder" Bonang replied with slight sarcasm that brought relief to them all. "So, what do you want me to do with this?"

"Pass the rope over the spinning thing and then try to pull the trap-door open." Bozoma responded.

Bonang tried but she still could not open the door. "I'm going to find help."

Within minutes, Bonang was back with help from a neighbouring cottage. The neighbour was already in bed when his little son came running to the room, saying there was someone at the door. Only when his son said, "It's a beautiful woman," did the neighbour agreed to get out of bed and answer the door.

Bonang and the neighbour tried to pull the trap door open, but it was still too heavy.

"What else do you see around you?" Thusi yelled.

"Umm, nothing!" Bonang scanned the grounds again. "Some crates and barrels, I think."

Tie the end of the rope to the crates and barrels and throw them into the river, and then pull the rope in the direction of the river. Bonang and the neighbour did as instructed. With the help of the crates and barrels being pulled by the river current, they managed to pull the trap door open. The remaining 3 women climbed out the cage just as the search party arrived with 2 bandits they had caught.

News of the 4 women and how they escaped capture, got back to the king. He consulted the vendors and the workers in city about the women's entrepreneurial ventures and their perceptions about the women's potential contribution to the workforce. Everyone had nothing but praise for the women. So, the king gifted the village with a school and a small factory and allowed the women to teach whatever they wanted and to produce whatever they needed from the factory.

Storytelling as Research Dissemination

Storytelling has been used as a decolonial praxis by various authors (Rieger et al., 2020; Samuel & Ortiz, 2021). In addition to showing respect for their culture, storytelling centers and engages

these women's voices in a way that builds relationally and invites collaborative knowledge cultivation (Government of Canada, 2022). Storytelling gives an alternative to manipulating or omitting parts of an individual's story for the purposes of fitting into thematic codes.

> "Researchers should ask themselves if combining different stories from qualitative coding diminishes their meaning or assumes this method applies to the specific racialized group they are working with. If Western methods are chosen, researchers should think of modifications that may be more indigenized and more able to liberate the community." (Samuel and Ortiz, 2021, p. 8)

Following the African Oral Traditional Storytelling Framework (Osei-Tutu, 2022), this story was created by story collecting and can be used for co-telling/co-meaning. This short story provides an analogy about the use of social capital in social entrepreneurship. It also serves as the fourth phase of decolonial intersectional narrative analysis – 'crafting a plurivocal narrative.' The female characters embody how female social entrepreneurs exercise relational capital (Thuso) to build rapport with their community, structural capital (Bonang) to access resources from the system, and cognitive capital (Bozoma and Thusi) to invent and innovate solutions for their community. This tale, and other African stories like it, are strength-based analogies used to disseminate indigenous knowledge and research to interested stakeholders, especially young Batswana girls. The *basadi* /co-researchers of this research are empowered by the visualization of their knowledge in this story; they have the "cultural foundational situatedness" necessary to convey and interpret this story in a manner that leaves a lasting impact on stakeholders (Osei-Tutu, 2022, p. 2)

Appendix B: Co-Researcher Invitation Email

Recruitment Email

Dear_____

I am a Ph.D. student at Western University in Ontario, Canada. As part of my degree requirements, I am completing a thesis on the female-Motswana's perspective on social entrepreneurship in sport. I would like to formally invite you to be a participant in this research.

 This research will take an in-depth look at the environment of social entrepreneurship in sport in Botswana, while also exploring your lived experience as a woman in the sports industry.

By agreeing to be a part of this research you are required to:

- Participate in a total of 9 hours of activities over the next 2 to 3 months

- Periodically record and submit reflection journal articles (included in the total 9 hours)

- Attend workshops, focus groups and interviews (included in the total 9 hours)

- Consent to having your work environment observed

 By agreeing to be a part of this research you are privy to:

- Reimbursement for specific expenses, such as transport and mobile phone data

- An honorarium for your time

- Co-authorship of published documents

-       Access and dissemination of published findings

 If you are interested in being a part of this research kindly respond to this email to confirm you want to participate. Please respond with the following:

-       Your preferred, private and secure email address

-       The **time** and **date** you are available for an introductory interview

-       Any questions you have about this research or email

 I have attached a Letter of Information and a Consent Form to this email, I will go over these documents during the introductory interview before you sign the consent form.

 Lastly, if you would like to recommend other participants for this research, feel free to forward this email to them and introduce us via email or telephone

 If you have any questions or concerns about the research, please feel free to contact Denise Kamyuka (Canada) at ▮▮▮▮▮▮▮ ▮▮▮▮▮▮▮▮ (WhatsApp)/ ▮▮▮▮▮▮▮ or by email at ▮▮▮▮▮▮ or contact Dr. Laura Misener (Canada) at ▮▮▮▮▮▮▮▮▮▮▮▮▮▮ or by email ▮▮▮▮▮▮▮

 Kind Regards

Denise Kamyuka

Appendix C: Letter of Intent and Consent Form

<u>Letter of Information and Consent</u>

Project Title: Social Entrepreneurship in Sport: A Female-Motswana Perspective

Principal Investigator: ███████████████████████ or by email ██████████████

Co- Investigator: Denise Kamyuka ███████████████████████ (WhatsApp) / ███████████ or by email ████████████

Invitation to participate: Thank you for expressing interest in this project that will examine the environment of social entrepreneurship in sport, while also taking into context the lived experience of female-Batswana social entrepreneurs in sport. Below is some information you will need to know about the study.

1. Why is this study being done?

Our sporting bodies have long battled with finding effective solutions to commercializing and professionalizing sport in Botswana. To this effect, we are in an ongoing struggle to make sporting careers and post-sporting careers sustainable for our national athletes, particularly our female athletes. This study is exploring social entrepreneurship in sport as a potential supplement or substitute for a sporting career. Social entrepreneurship in sport has the potential to provide a model for sustainable revenue generation for athletes, while also filling a social need in our communities.

2. How long will you be in this study?
This study will last for 1 year and a half (including data analysis and thesis write-up), however

your participation in the study will last 3 months. The actual time required from you will total up to nine or ten hours.

3.   What are the study procedures?

As a part of this study:

- You will participate in a one-on-one interview with the researcher (1hr 30min)

- You will participate in a workshop to design the rest of the study. The workshop will also include a stakeholder mapping exercise. (1hr 30min)

- You will participate in a workshop to draft a policy brief. (2hr)

- Throughout the study you will be asked to record your reflections in a journal (3hrs)

- Over a collaborative document on OneDrive, we will disseminate the findings from our workshops in the form of a policy brief (2hrs)

- You will participate in a focus group at the end of the project (1hr)

Total time allocated to study: 11hrs over the course of several months.

4.   What risks and harms may you face in this study?

The is no foreseeable physical risks in participating in this study, however, you may experience social discomfort. If for any reason you are uncomfortable with the research, please contact the researchers to remove yourself from the study. There are no penalties for withdrawing.

5.   What are the benefits for you in this study?

There are no direct benefits to you. The findings will have important implications for sport policymakers, sporting organizations, and athletes. This research will help inform programming for after-sport career development and improved sustainability of sport programs.

6.   Can you choose to leave the study?

By signing this consent form you are agreeing to having your data stored in a secure file, accessible only to the principal researchers. Should you wish to withdraw consent and withdraw from this study, you are free to do so at any point.

All the data regarding you will be deleted and you will no longer be contacted by the research team. Even if you choose to withdraw your data, the researchers will keep a record of your consent form.

7.   How will your information be kept confidential?

All recordings from the Western Zoom link teleconference conversations and meetings will be stored in a secure password protected OneDrive and deleted immediately (within 7 days) from the Zoom platform. Here is a link to Zoom's privacy page: https://explore.zoom.us/docs/ent/privacy-and-security.html

All videos, audio-recording, and written documents from your interviews are for research purposes only and will be stored in a secure OneDrive folder accessible only to Dr. Misener and Denise Kamyuka. Pseudonyms will be assigned at the time of transcription of this data and this information will be stored in a separate OneDrive folder. A master list will be stored separately. Only the research team will have access to these folders. Pseudonyms will be used in any publication of the findings.

Delegated institutional representatives of Western University and its Non-Medical Research Ethics Board may require access to your study-related records to monitor the conduct of the research in accordance with regulatory requirements.

8.   Confidentiality in the dissemination of data
The videos, audio recordings, and written reflections will be kept confidential and only accessed, viewed and transcribed by the research team. Data from the transcriptions of these sources will be disseminated in the form of quotes. All identifiers will be redacted from the quotes. The names of the participants will be replaced with pseudonyms. The master list matching names to pseudonyms will be kept in a separate OneDrive folder.

9.   Are you compensated to be in this study?

You will be paid an honorarium to honor the time you are spending during the workshops and interviews.

Below is a break down for how much you will receive for the activities you participate in:

- One on one interview with the researcher   P 300

- Workshop to design study.   P 300

- Presentation   P100

- Workshop to draft a policy brief.   P 300

- Focus group   P 200

- Reflexive journaling   P 100

- Collaboration on final policy brief doc   P 200

10.   What are your rights?

- You have the right to withdraw consent from the study at any time.

- You have the right to withdraw from sections of this study due to a perceived threat to your social status or mental health.

- You have the right to report any perceived misconduct to the Western University's Non-Medical Research Ethics Board and or to the Botswana National Olympic Committee. If you have any questions about your rights as a research participant or the conduct of this study, you may contact The Office of Human Research Ethics (519) 661-3036, 1-844-720-9816, email: ethics@uwo.ca. This office oversees the ethical conduct of research studies and is not part of the study team. Everything that you discuss will be kept confidential.

11.   Whom do you contact for questions?

If you have any questions feel free to contact me, Denise Kamyuka or my supervisor Laura Misener (see contacts above)

You can also reach out to The Office of Human Research Ethics at Western University +1-519 - 661-3036, +1-844-720-9816, email: ethics@uwo.ca.

PARTICIPANT CONSENT FORM

Project Title: *Social Entrepreneurship in Sport: A Female-Motswana perspective*

Study Principal Investigators' Names: Dr. Laura Misener and Denise Kamyuka

I have read [or been informed] of the information given above. Denise Kamyuka has offered to answer any questions I may have concerning the study. I hereby consent to participate in the study.

I agree to have data of me used in the following ways (please check all that apply):

I consent to the interview process: ☐ YES ☐ NO

I consent to the audio recording of the interview: ☐ YES ☐ NO

I consent to reflexive journaling process: ☐ YES ☐ NO

I consent to written, audio, or video recordings of my reflexive journals: ☐ YES ☐ NO

I consent to planning, designing, and participating in workshops: ☐ YES ☐ NO

I consent to the dissemination of any direct, unidentifiable quotes: ☐ YES ☐ NO

I consent to the dissemination of chosen research design and methods: ☐ YES ☐ NO

I consent to the dissemination of the policy suggestion: ☐ YES ☐ NO

I understand that I can withdraw consent at any point: ☐ YES ☐ NO

Participant's Name (please print): _____

Participant's Signature: _____

Date: _____

My signature means that I have explained the study to the participant named above. I have answered all the questions.

Person Obtaining Informed Consent (please print): _____

 Signature: _____ Date: _____

This letter is yours to keep for future reference.

Appendix D: Interview Guide

This interview will last a maximum of 1 hour and 30 minutes and will be held with participants online, in person, or via telephone, depending on Botswana's COVID-19 regulations at the time and the participants' comfort levels. The purpose of the interview is not only to gather data on the participant's journey with social entrepreneurship in sport but also to explain the objectives of this research and determine the design of the study.

The research objectives will be communicated to the participants, who will have the chance to approve, remove, amend, or add to the current objectives and research questions.

The design of the study will be subject to the participants' choice of data collection, processing, and dissemination. Participants will choose which method works best for them. This discussion allows the participant to help shape the data collection process to ensure it is fully inclusive and meets the participants' needs. The logistics of each format of data collection and the process of submitting (i.e. via the special OneDrive link), will be explained to the participants.

Part 1: Open Conversation
Tell me about your journey with sport. *Follow-up questions:* What kind of sports did you participate in? Why did you get involved in it? What do you like/dislike about sports in Botswana?
Tell me about your experience with social entrepreneurship. *Follow-up questions*: What made you get started in entrepreneurship? How (if at all) is your enterprise connected to sports? What gap/market niche does your enterprise address? What is the social contribution of your enterprise?
Part 2: In-Depth Questions
Would you define your enterprise as a 'social enterprise'? *Follow-up questions:* Why/why not? What defines a 'social enterprise' to you?

How would you describe social entrepreneurship in Botswana, in general and in the sport sector? *Follow-up questions*: What kind of people are involved? What kind of activities are taking place? Why do these people get involved?
What kind of policies or programmes support social entrepreneurship in Botswana, particularly in sports? *Follow-up questions*: How do they help, or not? Do you have any firsthand experience with these policies/programmes, and if so, tell me about it? How does the sport sector support social enterprise? How do foreign organizations support social enterprise?
What more can be done to support social entrepreneurship in Botswana sport? *Follow-up questions:* Why do you think this would help? Can you give me an example of this?
How has your work been received in the community? What other informal forms of support have you received?
Part 3: Study Objectives & Research Questions Now that you understand a little more about the research, I would like to inform you of the 4 main objectives of this research, and give you a chance to weigh in on these objectives/research questions: What contribution can be made from understanding social entrepreneurship in sport from a female Motswana perspective? What institutional environments do female-Batswana-led social enterprises and entrepreneurs in sport, successfully operate? What organizational designs are best suited for female-Batswana-led social enterprises in sport?   I.What are the characteristics and skills needed by female Batswana social entrepreneurs in sport?
Are there other aspects of social entrepreneurship in sports for Batswana females, that you think we should study? *Follow-up questions: what do you believe is the biggest issue with SES in Botswana to date? In what ways do you think we can address this issue?*

Please arrange the research objectives in order of importance (include newly introduced questions/objectives). Why did you pick this order? *Follow-up questions: Why is the first listed objective the most important? Would you actually remove any questions, especially theonen you listed as last?*

Part 4: Study Design
Below is a step-by-step outline of the research.

We employ a community-based participatory action research approach that allows the participants to modify the research process as they see fit. They decide on the problems they would like to solve and the ways in which they would like to solve them. They also decide on the format for their reflective pieces.

1. Meeting with various women involved in the development of sport for women in Botswana and/or involved in social entrepreneurship. These women will serve as the advisory group for this research

2. An introductory set of one one-on-one semi-structured interviews, followed by a brief exercise of stakeholder mapping. Lastly, the session will conclude with allocated time for reflective journaling. (1 hr 30min)

3. Participants will come together to conduct a research design and planning workshop and a stakeholder mapping workshop. This workshop will occur physically or over Western Zoom link, depending on COVID-19 regulations at the time of research. The session will conclude with a reflective piece. (If need be, this may lead to subsequent stakeholder interviews, designed by the participants and conducted by the principal researcher). (1hr 30 min)

4. Stakeholder interviews designed by participants and conducted by the principal researcher. (Only if necessary)

5. Participants will come together to discuss and workshop a policy document that stipulates the issues they identified and the means by which they would like to address these issues. The session will conclude with allocated time for reflective journaling. (2hrs)

6. Over a collaborative document on OneDrive, we will disseminate the findings from our workshops in the form of a policy brief (2hrs)

7. Participants will record a reflective piece before (as prep) and after every workshop/interview, throughout the duration of the research. (30 min each time)
8. Follow-up participants focus group to discuss pre-limary results from theme analysis of reflexive exercises. (1 hr)
9. The resulting policy document will be shared with the Botswana National Olympic Committee and the group of advisors.

Appendix E: 21 Questions Prompts

1. The word that I'm thinking impacts a female athlete's ability to stay in sports.
2. Something every athlete needs after retirement or after retiring from sports.
3. One of the most overlooked aspects of athlete development.

4. So, impacting the sustainability, this word; well, this word it's something that impacts the sustainability of women in sports programs or women's sport businesses.

Appendix F: Stakeholders PowerPoint Presentation

Gender-Specific Coaching

How can we safe-guarding in sport lead to revenue generation for women and girls in sport.

Rationale for this project

Female sport is plagued with various issues that impact the sustainability in sport

This project looks at using revenue generation to make sport sustainable for women and girls in sport

Before looking at revenue generation, we need to look at factors that impact a woman/girl's ability to generate revenue in sport. This brings us to issues with safe-guarding in sports

Strategy

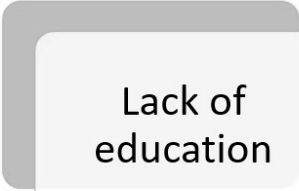Identifying issues in the sport industry that prevent sustainability for women and girls in sport

Coming up with solutions to these issues, to allow for revenue generation in female sports

Issues with female sport

| Lack of mentorship | Lack of education | Lack of female participation in sport |

Lack of Mentorship

- Providing girls and women with mentors that can groom them for coaching and administrative positions in sport
- Providing girls and women with resources to help them boost their confidence

Lack of Education

- Lack of education around the social and physical benefits of sports
  - Lack of education for women and girls, their parents and the government as a whole

- Lack of information about what social entrepreneurship in sport

Lack of participation in sport

- Due to low numbers of girls' and women's teams
- Difficulty in keeping girls in sport
  - Coaching practices that deter women and girls from staying in sport
  - Lack of psycho-social and emotional support
  - Dealing with body image issues
  - Lack of financial incentive to stay in sport

Solution: Gender Specific Coaching

- Coaching that emphasizes the importance of sport in development
- Coaching that doesn't just groom athletes for the national team but to be national brands and generate financial incentives
- Coaching that takes into account gender specific scenarios, conditions, emotions and mentality
- Coaching that includes mentorship and confidence building
- Coaching that includes mentorship towards leadership roles in sport

Summary

Objective: Address major issues in women's and girls' sports.	Vehicle for change	Goal
• Mentorship • Education • Participation	• Safeguarding in sports, particularly the implementation of gender specific coaching	• Improve the sustainability of women's and girls' sports, through the promotion of revenue generation.

Appendix G: Findings from The Integrative Review

Article	Geographical context	Methodological approach	Theoretical approach,	Gendered	Decolonial component

			Concepts and Definitions		**falcón, (2016)**
Nakić, J., Stilin, A., & Tomljenović, L. (2015). The research of interest for the development of sport-based entrepreneurship. *Zbornik Veleučilišta u Rijeci*, *3*(1), 1-11.	Croatia	Quantitative questionnaire	"The use of social issues to create change in the sporting context." Social entrepreneurship uses sport to encourage solutions to social problems	No	Borne in local context
Sunio, V., Laperal, M., & Mateo-Babiano, I. (2020). Social enterprise as catalyst of transformation in the micro-mobility sector. *Transportation Research Part A: Policy and Practice*, *138*, 145-157.	Philippines	Case-study: autoethnography	Community-based social enterprise' (Cieslik, 2016, Lumpkin et al., 2018.	No	Borne in local context; local language and colloquial preservatio n; practical application for local context
Ebrahimi, A., Doosti, M., Razavi, M. H., & Seifari, M. K. (2019). The cultural strategies for sport entrepreneurship development in Iran. *Sport Science*, *12*(Suppl. 1), 52-55.	Iran	Qualitative: content analysis	Sport-based entrepreneurship : a promising conceptual joint venture between entrepreneurship and sport (Hemme et al., 2016), used to meet social needs.	No	Borne in local context
Morgado Ramiro de Lima, A., Morgado Ramiro de Lima, G., and Cister, A. (2015). Social Inclusion as	Brazil	Case-study	Social Inclusion: André and Abreu (2006, p. 124); as Social Innovation:	No	Borne in local context

|					
Innovation. *Journal of Business and Economics,* 6 (7) pp. 1295 –1298. DOI: 10.15341/jbe(2155-7950)/07.06.2015/006			"refers to innovative activities and services motivated to meet a social need, predominantly disseminated through an organization with social goals." Regarding André and Abreu (2006, p. 125),		
Rodrigues, R., Marques, C. S., Esteves, D., Brás, R., Santos, G., Gouveia, A., ... & Marques, V. (2020). Physical activity level as a booster of entrepreneurial intention: a social innovation approach. *International Review on Public and Nonprofit Marketing*, *17*, 121-133.	Portuguese regions	Quantitative: questionnaires ei scale developed by liñán and chen (2009).	Entrepreneural intention, social innovation	No	N/a
Arnold, D., & DeWald, E. (2011). Cycles of empowerment? The bicycle and everyday technology in colonial India and Vietnam. *Comparative Studies in Society and History*, *53*(4), 971-996.	India, indochina	Historical recount	Entrepreneurship ; social change; innovation; technological transfer; global diffusion; social life of things	Yes	Local language and colloquial preservatio n

Hayhurst, L. M. (2014). The 'Girl Effect'and martial arts: Social entrepreneurship and sport, gender and development in Uganda. *Gender, place & culture*, *21*(3), 297-315.	Uganda	Ethnography	Social entrepreneurship, post-feminism	Yes	Reflexivity. Alternative onto-epistemological logic; local language and colloquial preservation
Ardizzi, M., Wilson, B., Hayhurst, L., & Otte, J. (2020). "People still believe a bicycle is for a poor person": Features of "bicycles for development" organizations in Uganda and perspectives of practitioners. *Sociology of Sport Journal*, *38*(1), 36-49.	Uganda	Critical interpretivist	Post/Colonialism and SDP; International Development; Neoliberalism, and Sport	Yes	Borne in local context; reflexivity; alternative onto-epistemological logic; local language and colloquial preservation. Practical application or implications for the local context
Svensson, P. G., & Seifried, C. S. (2017). Navigating plurality in hybrid organizing: The case of sport for development and peace entrepreneurs. *Journal*	Global	Qualitative: semi-structured interviews	SDP, Battilana and Lee (2014) introduced the concept of "hybrid organizing" "as the activities,	Yes	Reflexivity;

			structures, processes and meanings by which organizations make sense of and combine aspects of multiple organizational forms" (p. 398).		
Hayhurst, L. (2011). *" Governing" the" Girl Effect" Through Sport, Gender and Development? Postcolonial Girlhoods, Constellations of Aid and Global Corporate Social Engagement*. University of Toronto.	Uganda	Post-feminist participatory action research	King (2001) uses the term "global strategic community relations programs" (GSCR)	Yes	Reflexivity
HAO, C., ZOU, X., & BAI, Y. (2020). Social Entrepreneurship of Sports Enterprises Under COVID-19 Epidemic. *Journal of Shenyang Sport University*, *39*(4), 82-86.	China	Comparative case-study	Social entrepreneurship is an important way for enterprises to use commercial means to provide solutions to social problems.	No	Borne in local context
Wilson, B., Van Luijk, N., & Boit, M. K. (2015). When celebrity athletes are 'social movement entrepreneurs': A study of the role of elite runners in run-for-	Kenya	Qualitative interviews	SDP, social movement theory = 'resource mobilization theory', which is based on the idea that	Yes	Reflexivity ; practical application for local context

peace events in post-conflict Kenya in 2008. *International review for the sociology of sport*, 50(8), 929-957.			movements are more or less successful depending on the ability of movement members to access the necessary resources to support their aims (mccarthy and Zald, 1977)	

Appendix H: PRISMA Flow Chart for Integrative Review
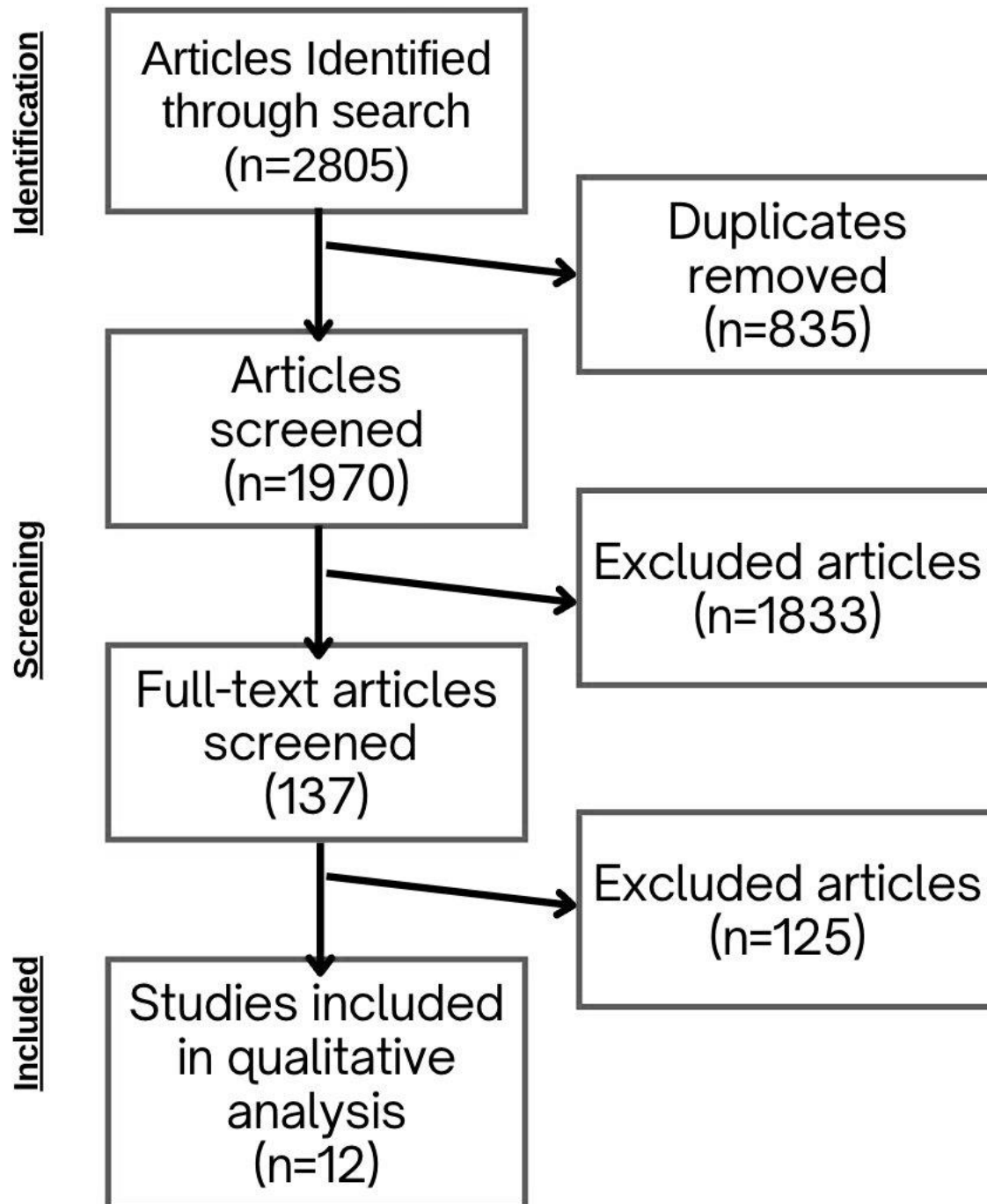
Appendix I: Ethics Approval Letter

Western Research

Date: 6 April 2022

To: Dr. Laura Misener

Project ID: 119798

Study Title: Developing a social entrepreneurship in sport theory: a female-Motswana perspective

Short Title: Social entrepreneurship in sport: a female-motswana perspective.

Application Type: NMREB Initial Application

Review Type: Delegated

Full Board Reporting Date: May 6 2022

Date Approval Issued: 06/Apr/2022 21:40

REB Approval Expiry Date: 06/Apr/2023

Dear Dr. Laura Misener

The Western University Non-Medical Research Ethics Board (NMREB) has reviewed and approved the WREM application form for the above mentioned study, as of the date noted above. NMREB approval for this study remains valid until the expiry date noted above, conditional to timely submission and acceptance of NMREB Continuing Ethics Review.

This research study is to be conducted by the investigator noted above. **All other required institutional approvals and mandated training must also be obtained prior to the conduct of the study.**

Documents Approved:

Document Name	Document Type	Document Date	Document Version
Telephone script	Recruitment Materials	23/Sep/2021	
recruitment email	Recruitment Materials	23/Sep/2021	1
Guided interview schedule (1) (1)	Interview Guide	15/Mar/2022	2
Focus Group Guide	Focus Group(s) Guide	15/Mar/2022	2
diagram of research process (version 2)	Protocol	15/Mar/2022	2
Letter of Information and Consent (19.03)	Written Consent/Assent	19/Mar/2022	2

No deviations from, or changes to the protocol should be initiated without prior written approval from the NMREB, except when necessary to eliminate immediate hazard(s) to study participants or when the change(s) involves only administrative or logistical aspects of the trial.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement Ethical Conduct for Research Involving Humans (TCPS2), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario. Members of the NMREB who are named as Investigators in research studies do not participate in discussions related to, nor vote on such studies when they are presented to the REB. The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.

Please do not hesitate to contact us if you have any questions.

Sincerely,

Kelly Patterson , Research Ethics Officer on behalf of Dr. Randal Graham, NMREB Chair

Note: This correspondence includes an electronic signature (validation and approval via an online system that is compliant with all regulations).

Appendix J: Copyright Permissions

Sport policy in Botswana

Author: Louis Moustakas, Tshepang Tshube, Tshube Tshepang, et al

Publication: International Journal of Sport Policy and Politics

Publisher: Taylor & Francis

Date: Oct 21, 2020

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Open access statement

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Quality

Note: Copyright permission for integrated article in Chapter Four.

Curriculum Vitae

Name:	Denise Kamyuka
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	Johannesburg, South Africa
	2009-2010 PGDip Business Administration
	St. John's University
	Queens, New York
	2016-2018 Master's Sports Management
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	2010 -2024 Ph.D. Kinesiology
Honours and	Western Research Internal Award
Awards:	WSS Social Science and Humanities Research Council (SSHRC) Seed
	2021-2023
Related Work	Teaching Assistant
Experience	Western University

2019 – 2023

Sessional Lecturer

Western University

2023

Research Assistant

Western University

2024

Sessional Lecturer

Fanshaw College

2024

Publications

1. **Kamyuka, D.,** Misener L., and Tippet M., (2023). Social entrepreneurship in sport: A peripheral country perspective. Frontiers in Sports and Active Living, 5. https://doi.org/10.3389/fspor.2023.1256885

2. Romano, R. & **Kamyuka, D.,** (2022) Understand how F-1 visas impact NIL for international student-athletes. College Athletics and Law. 19 (1)

3. **Kamyuka, D.,** Misener, L. Carlin, L and McPherson, G. (2020). Access to physical activity and sport and the effects of isolation and cordon sanitaire during COVID-19 for people with disabilities in Scotland and Canada DOI: 10.3389/fspor.2020.594501

4. Matthews, P., Nandola, R., **Kamyuka, D.,** Gaber, Y., Shibu, S., Chouhdry, Z., Faghihi, M., Ikenyei, U. (2020). Proposing a proactive risk communication approach to improve Brazil's infectious disease outbreak preparedness (Op-Ed). Global Health: Annual Review 1(5), pp 28-30.

5. **Kamyuka, D.,** (2018). Economic Impact of Doping on Professional African Female Marathon Running and The Use of The Doping Dilemma in An African Context, Journal of Global Awareness, 18 (1), pp 40-44

Chapters in edited books

1. **Kamyuka, D.**, Moustakas, L. (2024). The Intersections between Sport, Development, and Social Entrepreneurship in the Global South: The Case of Botswana. Global South Voices on Sport for Development and Peace (SDP) Book for the *Routledge Studies in Sport Development Series*

2. **Kamyuka, D.,** Fuller, S., Jefferson, M., Parsons, M., Pinalto, C., Potts, S., Salladin, C., and Sichel J. (2023). Athlete Mental Health as a Human Right. Globalization, Human Rights, Sports, and Culture Book 37.